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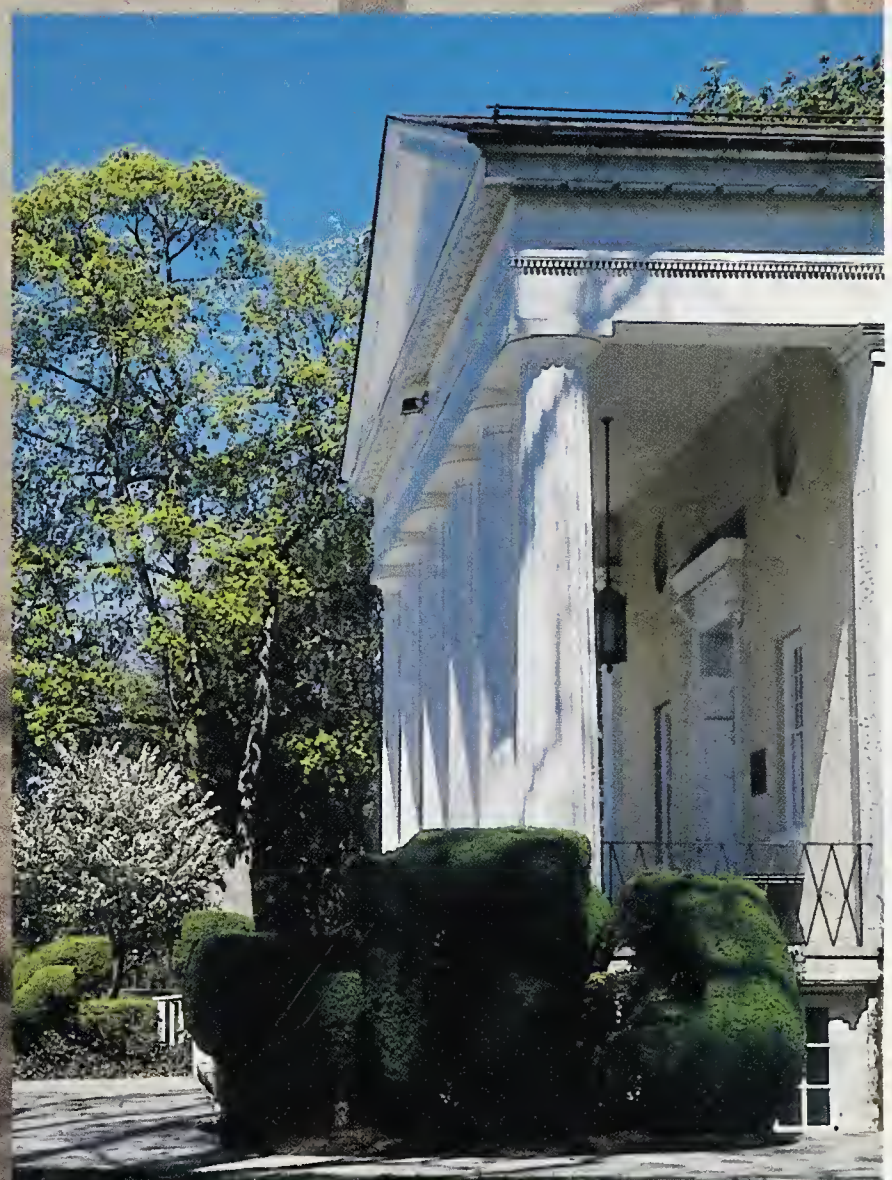
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spring 1999

inSpire

Princeton Theological Seminary



Miller Chapel

A Sanctuary *for the Spirit*



In This Issue

The Chapel's Changing Face • Alumni/ae Remember Miller Chapel Moments



photo: Chrissie Knight

Princeton in photos

More than 170 runners in the Seminary's nineteenth annual World Hunger Run lined up for the starter's gun the morning of April 24. The 5K run began on the main Seminary quadrangle and followed a course along the beautiful tree-lined streets near the Seminary and the Institute for Advanced Study. Sponsored by the Seminary and by PNC Bank, the run raised funds and collected canned goods for the Princeton-Trenton Crisis Ministry.

inSpire
Princeton Theological Seminary

Spring 1999
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On the Cover
A montage of Miller Chapel photographs overlays an architect's sketch of the floor plan for the restoration.

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from the president's desk

Dear Friends and Colleagues:

This issue of *inSpire* coincides with our 1999 commencement and the graduation of the Seminary's last class in the twentieth century. During these one hundred years, more than 12,500 men and women have completed degrees here and have gone forth to serve the Lord Jesus Christ in a variety of ministries across the world.



General Douglas MacArthur once referred to the graduates of West Point as "the long gray line." Likewise, the classes of seminarians in their academic regalia at commencement going forth into ministry year after year conjure up the image of "the long black line" of those who have provided leadership for the church throughout this century.

The focus of this issue of *inSpire* is on historic Miller Chapel, its past and its future, as it undergoes much-needed renovation in the coming academic year. My guess is that the one memory of student life on this campus shared most broadly by our alumni/ae is the experience of worshipping daily in Miller Chapel. The hymns of the congregation, the music of the pipe organ, the anthems by the choirs, the sermons preached, and the celebrations of the Lord's Supper — all of these combine to contribute to the nurturing, strengthening, and encouragement of students engaged in demanding academic programs in preparation for ministry. The renovation of Miller Chapel will guarantee a beautiful and historic place for worship well into the century to come.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Don't Dismiss Missionaries

When I read the column, "A Vision for the World" in the fall/winter *inSpire*, I didn't know whether to laugh or cry. Fifty-four years of being a missionary, and now they tell us that we have been bringing only "part of the Gospel." Should we then go home? But home is here. When our generation came out to the field, we were told to "identify" with the Brazilians, which we did as best we could. Now "mission in the sense of sending people overseas for a lifetime of service is over." Do it in two years, right?

I recently received a letter from Janet Graham de Araujo, the daughter of Franklin Graham, the pioneer itinerant missionary in what is now Brazil. Janet and her sisters have given their lives to Brazilians. Her husband, Dr. Jonas Araujo, has a brother João, who heads the advocacy program for the homeless in Feira de Santana, Bahia. He is an ex-seminary professor. Their father, part Indian, was a mule-back evangelist in Bahia (his and my fields were separated by a mountain range), transforming lives by saving souls.

This couple has kept the Grace Memorial Hospital open, in spite of all the odds against it, offering in Christ's name practically free medical service in an area where there is no other recourse. We send offerings when we can.

Multiply this example by hundreds around the world. Short termers — bless them, Lord. But they won't write the history of missions in the new century, and neither will World Vision. It'll still be the foot soldiers.

Gordon S. Trew ('44b)
Dourados, Brazil

I applaud the recent conference sponsored by the Seminary and World Vision. However, I must take exception to two of the statements in the article in the fall/winter 1998 issue.

It is incorrect to say that "mission in the sense of sending people overseas for a lifetime of service is over." There are still thousands of cultural/ethnic groups on various continents who will not hear the Gospel as a message for them until expatriate missionaries live among them, put their roots down into their languages and cultures, and communicate the faith in ways that are sensitive to their values. Such missionaries continue to go from Europe and North America, but increasingly they are being sent from our sister churches in Asia, Africa, and Latin America. The missionary era is not over.

Secondly, Tim Dearborn shows a tragic misunderstanding of history in saying that "the church in mission only brought part of the Gospel," leaving out the social dimension. It is not legitimate to read a late-twentieth-century perspective into the early-nineteenth-century context. The missionaries were clearly children of their time, naive about politics and economics. However, the social issues they struggled with included both oppressive customs in the receptor societies and the exploitation of the people by other westerners in the countries where they worked.

In many parts of Asia and Africa, Christian missionaries were the first to speak out against the oppression of women and the poor. Carey's campaign against suttee (the burning of widows with the bodies of their husbands) and infanticide is well known. Scottish Presbyterians were the first to speak out against female genital mutilation in Kenya. Schools were started for girls in Asia precisely because that seemed to be the only way to begin to raise the status of women. The same was true for "untouchables" and tribal peoples in India and Burma. The early missionaries in Hawaii were bitterly criticized because they attempted to protect the indigenous people against economic and sexual exploitation of Congolese

rubber workers and were sued by the Belgian government.

Enough. We need more dialogue on this.

Paul E. Pierson ('54B, '71D)
Fuller Theological Seminary
Pasadena, CA

Family Portraits

I read with interest the article about the Reverend Dr. William A. McDowell and the portrait of him that now hangs in the board room in Speer Library.

In May 1998, a portrait of my grandfather, the Reverend Dr. Clifford G. Pollock, was presented to the Seminary by his children. Dr. Pollock was a member of the Class of 1937, and a trustee of the Seminary for twenty-five years. He served as pastor of Morrisville Presbyterian Church from 1937 to 1978.

Douglas Dent ('99B)
Princeton, NJ

Gratitude for Faculty Mentors

In my all-too-brief time at PTS, Dr. Otto A. Piper was my major professor. While I have a still-growing appreciation for Dr. Piper, Professor Émile Cailliet in a single course on Pascal opened a new and thrilling world for me.

The enclosed poem is dedicated to the memory of Émile Cailliet, who first taught me, with passion and profound insight, concerning the life and witness of his fellow countryman, Blaise Pascal.

Washington 1998

Pascal! Would thou livest to override
The shame and vacuum of much modern thought:
Where our selfishness chokes the sense of ought
And men are blind to the peril of pride,
Christ's ways of charity and peace untried;
The world hath need of thee! Thy pensées taught:
Oh! Call us back to truths so dearly bought;
Lift us from vain and low aim; be our guide.
How rare the Maker's gifts of heart and mind
To thee, master in science, invention, math,
Faith, and pen. Thy words and deeds show the path
Which faithfully followed shall save our souls,
Make us servants of the good, true, and kind,
Bring to fruition noble and godly goals.

With appreciation to Wordsworth and his paean to Milton — "London, 1802."

James A. Langley ('54M)
Washington, DC

God's richest blessings to three of my favorite people: Jane Dempsey Douglass, David Willis, and Betty Edwards. I wish them all well, but with regret for the sake of PTS. The institution shall miss their classroom presence, commitment, and talent. As my son grows up, he will hear all about these three saints who blessed me so richly.

John F. (Jack) Moriarty ('92M)
Stockton, CA
email: easteruprising@celticweb.com

inSpire Keeps Getting Better

Just a note of commendation for the quality of *inSpire*. The last several issues have been particularly informative — and I've been very impressed with the cover, layout, and tone of the entire publication.

Gary Sallquist ('93B)
Woodland Park, CO

What a superb fall/winter 1998 issue of *inSpire!* You do a tremendous job. I felt truly lifted and connected. Who knows, I might even dive back into theology!

Robert B. Jacoby ('51B)
Springfield, PA

The Beloved Scot

You caught the spirit of David Crawford in your memorial tribute "David Crawford: An Ambassador of Good Will." David might have edited your headline to read, "Ambassador of Good News."

Since I graduated from the Seminary in 1972, David rallied around me as a good friend. He loved his wife and family, Dr. Mackay, basketball, and Jesus. David loved to talk as fast as Bill Bradley dribbled the basketball. Though I am of Dutch Reformed ancestry, David spoke with such fondness of his Scottish roots that he had me praying every evening for God to bless me with a Scottish accent. Oh, to roll the "Rs" as David could. He spoke with a heavenly accent when he recited poetry of Robert Burns.

David Crawford was Princeton Seminary's Mercutio, "a gentleman… that loves to hear himself talk, and will speak more in a minute than he will stand for in a month." Like Shakespeare's Mercutio, David died too soon. He had springtime in his steps always.

Jack R. Van Ens ('72B, '74M, '84P)
Arvada, CO

CORRECTIONS

The editor of *inSpire* regrets the following errors in the fall/winter 1998 issue.

In Class Notes (page 23) Donald Spencer's wife's name is Carol, not Margaret. Margaret is Spencer's mother's name.

On page 28, we reported that Carol Miles led a conference for women in Elizabeth Presbytery. Unfortunately, the conference was canceled.

In Investing in Ministry (page 35) we misspelled George Krebs's name.

And in the story "Princeton's Stellar Theologians," the name of the Protestant theologian mentioned on page 11 should be Eberhard Jüngel, not Bernhard Jungel.

on&off Campus



photo: Jay Gardner

Top Preachers Take the Pulpit

The first annual Festival of Preaching took place at PTS in early March. The festival brought some of the nation's top preachers and teachers of preaching to the campus, including (above, left to right): Barbara K. Lundblad, associate professor of preaching at Union Theological Seminary in New York; Evans Edgar Crawford, professor emeritus of social ethics at Howard University Divinity School in Washington, DC; Charles Rice, professor of preaching at the Theological School of Drew University in Madison, New Jersey; and Eugene Lowry, professor of preaching at St. Paul School of Theology in Kansas City, Missouri.

Associate professor of preaching at PTS Nora Tubbs Tisdale, the visionary for this event, which she hopes will continue in the future, explains, "Preachers are always in search of continuing education events to spur their imaginations. We hope we modeled for participants new ways of proclaiming God's word."

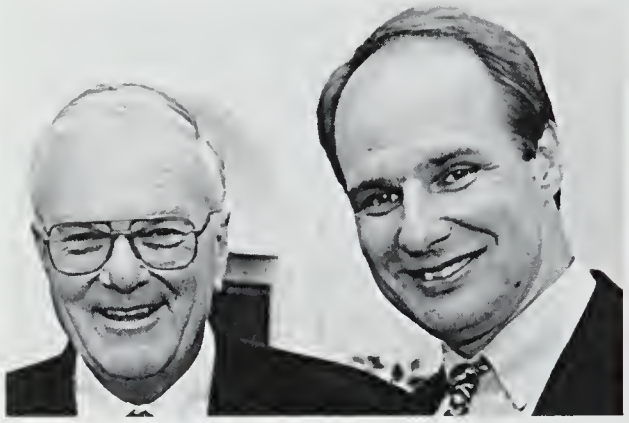


photo: James Hong

Rimmer de Vries (left) and John Witte Jr.

Second Annual Kuyper Prize and Lecture

Dr. John Witte Jr., the Jonas Robitscher Professor of Law and Ethics and the director of the Law and Religion Program at Emory University, was awarded the Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life in April. Witte was at the Seminary to give the annual Kuyper Lecture.

The Kuyper Prize was established through the generosity of Dr. Rimmer and Mrs. Ruth de Vries to honor an outstanding scholar or community leader who has contributed to the further development of Reformed theology, particularly as it bears on spheres of public life such as law, business, technology, education, economics, and the arts.



photo: Chrissie Knight

James Cone

King and Malcolm X Remembered

Dr. James H. Cone, the Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary in New York, delivered the inaugural Martin Luther King Jr. Lecture on the topic "Martin and Malcolm on Nonviolence and Violence" on April 5.

This lectureship was proposed by the Black Concerns Council of the faculty and established "to address vigorously issues of racial and social justice, to enable the Seminary to highlight its contribution to educating Black Christian leaders and intellectuals, and to strengthen its public voice regarding the continuing trauma of racism in U.S. society," says Dr. Peter J. Paris, professor of Christian social ethics at PTS and chair of the Council.

Singing amid the Kilts and Clans

Princeton Seminary's Touring Choir will take its longest journey of the year this June, traveling to Northern Ireland and Scotland to lead worship in eight congregations there and to participate in Princeton's joint summer Institute of Theology with St. Mary's College of St. Andrews University.

The tour is something of a homecoming for soprano Linda Pollock, a native of Belfast, Northern Ireland, and a brand new graduate of PTS. "I'm thrilled that the choir is going to sing in my homeland," she said. "I look forward to showing my fellow singers the sights, and to extending to them a bit of the hospitality I've received in the U.S."

The twenty singers, with their director Martin Tel and his assistant David Buley, will tour from June 3–14, capping the trip by singing at vesper worship services at St. Andrews and at a concert in St. Giles' cathedral in Edinburgh, the mother church of the Church of Scotland.

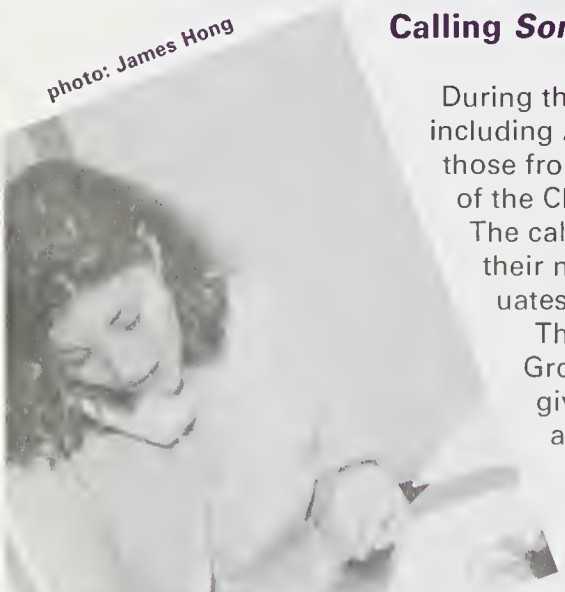


photo: James Hong

Calling *Some* Alums!

During the first three weeks of February, thirteen PTS students, including Abby Henrich (left), called alumni/ae from the 1980s, those from the 1990s who had pledged last year, and members of the Class of 1998 in the Seminary's second annual phonathon. The callers updated the alums on events at PTS, listened to their news and passed it along to *inSpire*, and asked the graduates to consider pledging to the annual roll call.

The phonathon was a huge success, according to Dick Gronhovd, director of church relations and alumni/ae giving. Callers received 400 pledges, 176 of them from alums who had not pledged before, for a total of $20,452.

The callers also learned that PTS alums are busy! Of 4,513 calls attempted, only 1,017 people were reached. But, two of every five reached made a pledge.

on&off Campus

Professor Ulrich Mauser Retires from PTS

by Amy Salmon

Ulrich Mauser, the Otto A. Piper Professor of Biblical Theology, has retired after nine years of teaching at Princeton Theological Seminary. A warm and gracious man, he has a passion for biblical theology and a sincere love for his students.

Born in Stuttgart, Germany, in 1926, Mauser spent his youth in his homeland. He knows firsthand the horrors of war — he lived in Germany through the Hitler era. During the war, Stuttgart was surrounded by 8 mm anti-aircraft batteries that were manned by fifteen-year-old schoolboys. Mauser and his fellow classmates were on duty at the outskirts of the city, where they fired against U.S. and British planes.

Mauser became ill during this time and was sent home to recover. In 1945, he was called back to active duty in Bavaria during a very cold winter. He became ill again and was again released. During his recovery at home, Mauser's unit was shipped to Czechoslovakia where they fought against the Russian army. Mauser recalls with sadness the secondhand reports he later received that all of his classmates lost their lives. "Being in the hospital at that time saved my life," he says.

As a young man, Mauser was greatly influenced by the pastor of his church, especially during his confirmation class. He recalls, "The Christian faith, in view of the complications of the war years, the constant reality of killing, made a great deal of sense to me." His interest in faith grew, rooted in his opposition to the war and the Nazi regime. Closer to the end of the war, he was influenced by Helmut Thielicke, a theology professor in Tübingen, who had been forced out of his teaching position by the Nazis. In those days, Thielicke was giving talks in churches in Stuttgart that made a tremendous impression on the young Mauser. Although it was not customary in his family to study theology, Mauser went on to seminary at the University of Tübingen. "I studied theology with my heart and soul after that," he says.

After seminary in 1951, Mauser was awarded a scholarship from the World Council of Churches to study for one year at St. Mary's College at the University of St. Andrews in Scotland. He then went back to Germany to become a pastor. In 1959, he received a call to come to the United States as a campus minister at Oregon State University and remained there five years.

Louisville Presbyterian Theological Seminary asked him to teach biblical theology for them in 1964. He says with a smile, "I did biblical theology with a vengeance there; I was very enthusiastic about it." In 1977, he became a professor of New Testament at Pittsburgh Theological Seminary. There he also held the positions of dean of the faculty and vice president of academic affairs. In 1990, he came to Princeton.

Mauser describes himself as an "unrepentant and unregenerate addict of biblical theology." While he readily admits that his field of interest is not really in vogue and does not have much standing in theological circles, he still maintains its importance. "I am convinced that the ancient decision of the early church to read the Old Testament and the New Testament together as one text still provides essential guidelines for interpretation of Scripture today," he says.

Princeton Seminary's students are very dear to him. He describes how he has frequently experienced lecture situations in Stuart Hall where he is reading from the Bible and comes to what he believes to hold the heartbeat of a passage and, to his delight, he looks out in the classroom, not to an assembly of empty faces, but to a room full of attentive students. Mauser believes that learning is a two-way street and that a great deal of learning at PTS takes place between teacher and student. He says that students often play a role in shaping his responses to texts and interpretations and admits that he fears retirement a little because he doesn't want to lose this connection.



photo: Michael E. Bongart

Mauser "would like to see theology in PCUSA seminaries be much more guided by the credal confessions in such a way that all theological disciplines cooperate, consciously working toward the development of a Reformed understanding of theology that becomes accessible." He also believes that generally seminary departments rely too much on the specific technical and philosophical expertise in their own fields and forget that they are engaged in a theological task. He would like to see more integration of these specialties, so that Reformed theology becomes a more communal activity.

In retirement Mauser plans to continue his research and writing, with two projects already in the works. He and his wife look forward to settling in their new home in Pittsburgh. ▮

Editor's Note: Dr. Charles A. Ryerson, the Elmer K. and Ethel R. Timby Professor of the History of Religions, also retired this spring. Look for a story about his life and work in the next issue of inSpire.



photo: Carolyn Herring

New Faculty Appointment

Dr. C. Clifton Black II has been appointed as the Otto A. Piper Professor of Biblical Theology, following the retirement of Professor Ulrich Mauser. He comes to Princeton after teaching for ten years in the Perkins School of Theology at Southern Methodist University, and for three years at the University of Rochester. Within the field of New Testament, he specializes in the Gospel of Mark and wrote *Mark: Images of an Apostolic Interpreter.* His current research projects include commentaries on both Mark and Matthew. An ordained elder in the United Methodist Church, Black is a commissioned author of Sunday school guides for youth, adult Bible curricula (including the ecumenical Disciple Bible Studies), and essays for pastors. He teaches Sunday school regularly in local congregations.

on&off Campus

Joseph Choi Resigns to Return to Korea

The Reverend Joseph Choi, the associate director of PTS's Asian American Program since 1993, resigned from his position to return to his native South Korea where he now serves as one of eighteen associate pastors of the 35,000-member So-mang Presbyterian Church in Seoul.

Princeton Seminary has been home to Choi for more than a decade. He earned two degrees (M. Div. and Th.M.) at PTS, met and married his wife, Jung Sook Lee, had his two children, was ordained to the ministry, and worked in the Asian American Program Office first as program assistant and then as assistant director.

"I will dearly miss PTS," he says, adding that he plans to come back once a year for a visit since many family members live in the U.S. "I will especially miss Dr. Lee [the Seminary's Kyung-Chik Han Professor of Systematic Theology] and Mrs. Lee. They have been family to me. I have always respected Dr. Lee as a teacher. What moved me so much was to receive the respect with which he treated me as a colleague."

Choi will especially remember the Lees each New Year's Day. On that day, traditionally the PTS Korean students go to the Lees' home for a celebration. Choi looks forward to the time when Lee will visit him in Korea and they will share friendship and news of Princeton.

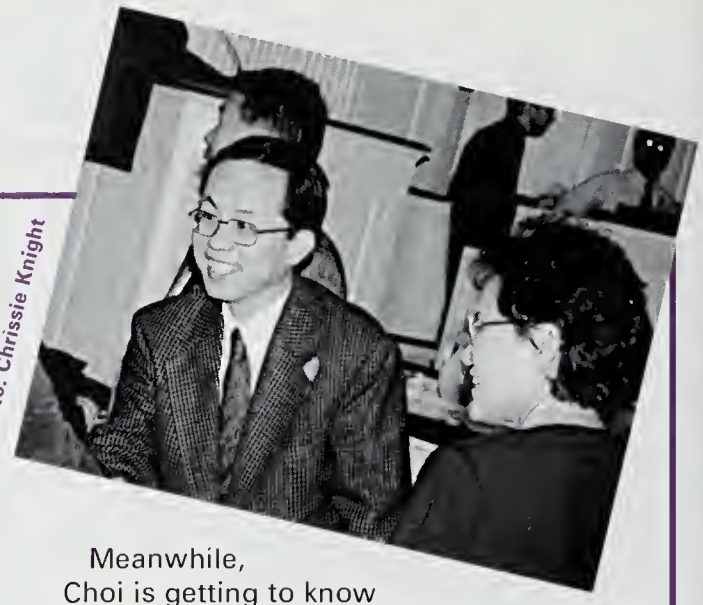
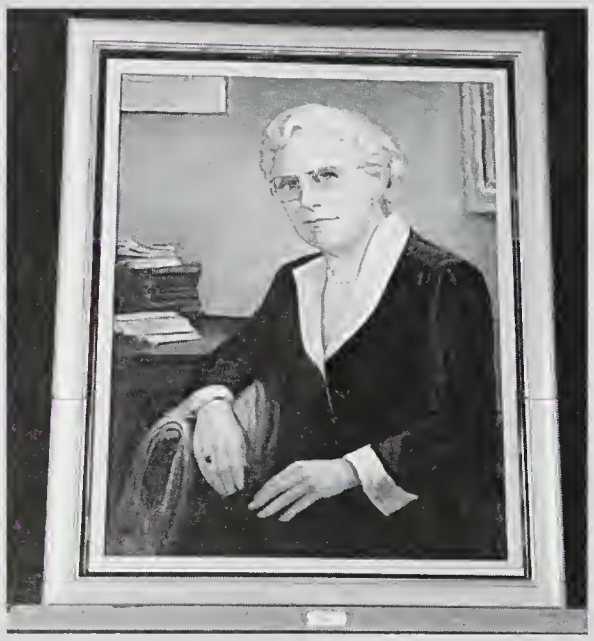
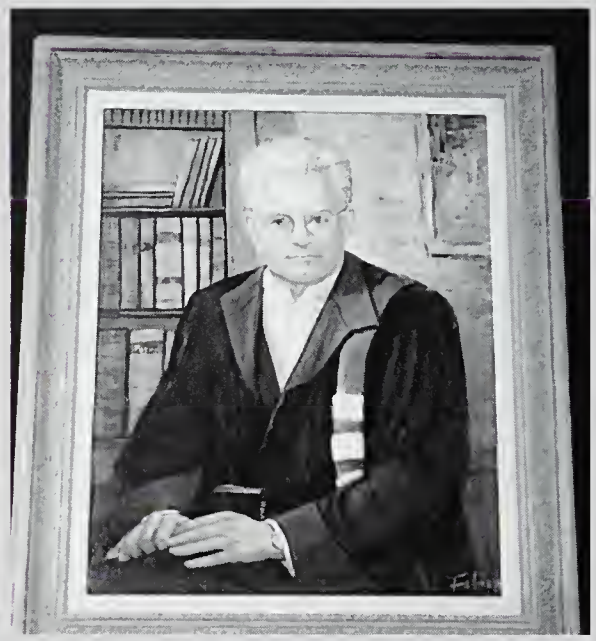


photo: Chrissie Knight

Meanwhile, Choi is getting to know the 400 students in the college-age group that he pastors at So-mang church, and preparing sermons in his mother tongue instead of in English. "I left when I was twenty-five," he laughs, "so my first job will be learning to understand the younger generation's slang!"





photos: Chrissie Knight

Portraits Given to Honor Hatfield and Cailliet

Two beloved and long-time familiar faces on the PTS campus, Miss Edna Hatfield and Dr. Émile Cailliet, were honored through the presentation of their portraits to the Seminary at the Alumni/ae Banquet in May 1998.

Miss Hatfield joined the staff of the Seminary in 1914 as the secretary to the president and served later as assistant to the dean of students and registrar from 1945 until 1959, when she retired. She was a professional who cared deeply for both the students and the Seminary.

Dr. Émile Cailliet was professor of philosophy at the Seminary from 1947 through 1959, when he retired. He came to the Seminary from a teaching position at the University of Pennsylvania Graduate School. Dr. Cailliet was a polymath who combined expertise in anthropology, French literature, philosophy, and Holy Scripture. Deeply interested in the relationship of science and theology, he was at the same time a humble believer for whom personal faith was a matter of utmost concern.

Dr. Daniel Theron, Class of 1950, Ph.D., presented the portraits with appropriate comments on behalf of the donors and introduced the artist, Eileen Mary Fabian of Asheville, North Carolina. The painting of Miss Hatfield was purchased by a member of the Class of 1956, and by an anonymous former faculty member. Twenty-three members of the Class of 1953 and members of Émile Cailliet's family generously contributed toward the portrait of their late professor in gratitude for his inspiration. The portraits will be hung in Stuart Hall.

Something New at the Library

System migrations are about a popular as root canals — and undertaken just as infrequently! The Seminary Libraries moved this winter to a new Voyager system, a change dictated by practical concerns as well as Y2K compliance, but more importantly by the fact that the old system was implemented before the advent of the World Wide Web. The new web-based system will bring to library users, in addition to the catalog, features and resources "from beyond the library walls," including databases, images, and sounds. Visit the new catalog anytime at http://library1.ptsem.edu and tell us what you think!



photo: James Hong

Julie Eng Dawson, project manager for the new library system, and David Stewart, electronic services librarian, flank the library's old mainframe computer, now a thing of the past.

on&off Campus

Faculty Accolades

Jane Dempsey Douglass and her husband, Gordon, are enjoying retirement by serving on the board of an ecumenical organization in southern California called Mobilization for the Human Family. Its primary concern is relating the churches to problems of economic justice. One project this organization is working on is addressing the exploitation of workers in sweatshops in the Los Angeles area. Another is responding to people who are leaving the welfare system and trying to become independent. She writes, "These people need mentoring and encouragement if they are to succeed. The churches can do much to help." Douglass is also serving on the National Board of the Covenant Network of Presbyterians.

Sang Hyun Lee and **Kathleen E. McVey** have both been named 1999/2000 Lilly Faculty Fellows by the Association of Theological Schools in the United States and Canada.

Bruce L. McCormack traveled to Berlin, Germany, in December to receive the Karl Barth Prize awarded by the Evangelical Church of the Union. He is the first American ever to receive this award.

J. Wentzel van Huyssteen has been invited by the Royal Academy of Arts and Science in The Netherlands and by The Society of Dutch Universities to become the new chair of the International Committee for the Assessment of the Quality of Theological Research in The Netherlands.

Van Huyssteen was also appointed to the International Advisory Board of the new International Center for Fundamental Research in Modern Culture, in St. Petersburg, Russia. The board of the Center has seven Russian and seven international members, and the first International Conference on Interdisciplinarity was recently held there under the auspices of UNESCO.

New Alumni/ae Leadership

Peter Kim ('87B) of Fullerton, California, and Daniela Morrisey ('94B) of Montclair, New Jersey, have both been named as new at-large members of the Alumni/ae Association Executive Council.

Dan W. Little ('59B) of Indiana, Pennsylvania, has been elected as an alumni/ae trustee in the class of 2002.



photo: Carolyn Herring

Adrian Backus

New Administrative Appointments

At its winter meeting the Board of Trustees established a new administrative department of information and educational technology, which brings together computer services and educational media. PTS alum Adrian Backus was named vice president of the new department. He is responsible for developing and implementing a comprehensive program of information and educational technology services in support of the Seminary's mission.



photo: Carolyn Herring

Victor Aloyo Jr.

The Reverend Victor Aloyo Jr. began his new position as director of vocations in January. He is a graduate of the College of New Rochelle, where he earned a B.A. in religious studies, and of Princeton Seminary, where he earned an M. Div. Since graduating from the Seminary in 1989, he had served as pastor of the Presbyterian Church of the Redeemer, a multilingual and multicultural congregation in East Brooklyn, New York.



photo: Robert Montagna

Visitors from Cuba

Planners of the 1999 PTS Women in Ministry Conference, including several pastors from the Presbytery of Long Island, invited five women from Cuba to visit the presbytery and to participate in the conference this spring. After untangling miles of State Department red tape to get visas for the women, conference planners were thrilled to meet, talk, and sing and pray with new-found friends (with the help of Spanish-speaking PTS seminarians!). They are (from left to right) Ofelia Ortega, who was the WICAM lecturer, Maricela Gonzalez, Tania Peterson, Dora Arce, and Ruth Troyano. Each was given a liturgical stole sewn by Eva Baseley, a seamstress and workshop leader, as a gift by which to remember their North American sisters in ministry.

New Faculty and Staff Publications

Kenda Dean coauthored a book with Ron Foster titled *The Godbearing Life: The Art of Soul Tending for Youth Ministry*. It was published by Upper Room.

Scott Hendrix and Gunther Gassman recently had their book *Fortress Introduction to the Lutheran Confessions* published by Augsburg Fortress Publishers.

Elsie Anne McKee recently published *Katharina Schütz Zell: Volume One. The Life and Thought of a Sixteenth-Century Reformer* and *Katharina Schütz Zell: Volume Two. The Writings, A Critical Edition,* both part of Studies in Medieval and Reformation Thought.

Joyce C. Tucker coauthored the third edition of *Presbyterian Polity for Church Officers* with Joan S. Gray. It was published by Geneva Press.

Rethinking Theology and Science: Six Models for the Current Discussion, written by **J. Wentzel van Huyssteen** and Niels H. Gregersen, was recently published by William Eerdmans Press.

Student Life

INTO AFRICA... To Find the World



photo: James Hong

WCC group, bottom row (left to right): Bessie Emily Coleman, Charles Atkins, Janet Busch Gillikin; middle row (left to right): Chad Mullet-Bauman, Elizabeth Middleton; top row (left to right): Ana Toledo, Darren Kennedy.

by Anne Hopkins

Last December, seven Princeton Seminary students traveled to Harare, Zimbabwe, to attend the World Council of Churches (WCC) Eighth Assembly. For each, this commitment meant working overtime to finish the academic requirements of the fall semester ahead of their peers. This flurry of activity was capped by the long journey to Africa, hyphenated by a thirteen-hour layover in London, where most of them found the verve to spend their time seeing the sights.

The group evolved at the urging of Ana Toledo, a middler who, as an appointee of the United Methodist Church, was attending the conference as a delegate. She saw value in a Seminary presence at the WCC, and at her behest academic dean James Armstrong accepted applications from interested students. Six additional students chose to grab the opportunity; they agreed to divide evenly the funding for three students that the school provided. The balance of their expenses was raised through their individual churches and other sources.

The students were prepared for their experience by a class taught in the fall semester by PTS's guest professor of ecumenics and mission, Professor Andrew Walls. The class was specifically tailored for and restricted to them. Each was assigned a different topic for a paper to be written about the conference, and this engendered a diversity of viewpoints and benefits.

The observations of these students reflect a similarity of perception, with nuances of difference. For each, it was a rich experience highlighted by the hospitality of their African hosts, which one participant described as "second to none — they welcomed us with open arms and went all out to make sure that we even had the kind of food that we were used to and were sure to like."

All agreed that it was extremely significant that this, the WCC's fiftieth anniversary conference, was held in sub-Saharan Africa. The location enabled a strong participation by the African churches who, by dint of poverty, would have been unable to join the group at a more distant place. The setting also focused attention on the marginalization of poverty, and the political issue of the debt crisis in these struggling nations was prominent in the discussions.

One seminarian spoke of the complexity of the monetary inequities; some delegates to the conference were paying half the local annual per capita income for each night in their hotel rooms. He was troubled by the difficulties of being consistent with his Christian convictions, of living in integrity with the Scriptures in the face of such gross disparity. It was, as he said, a complex place to be: "The WCC is something of a corporate statement of Luther's vision that we are simultaneously justified and sinner."

Almost everyone at the Assembly spoke English, though there were translators for the major Western European languages. A great effort was made to provide for other languages; but speaking English was a decisive advantage, since the impassioned rhetoric and style that arouses crowds and elicits applause paled in the perfunctory translations.

As is so often the case, the fellowship at mealtime was very special and meaningful to each person who went. There was "glorious interaction" between participants from all cultures and nationalities — a sense of the "miracle that it even happens at all."

Several students cherished the worship service as the most wondrous memory of all. It was exciting, with four to five thousand people together — all different groups and languages — arranged in concentric circles under a vast tent. "The singing was incredible," led by different people, from different traditions, voices blending with an African choir robed in native fabric. There was some sadness that conflicting traditions precluded the serving of communion, but "the worship was so moving, it was compensatory. There were moments of extreme exultation, in which you felt you had glimpsed eternity."

It was a time for healing through listening and through worshipping together. "We saw the efficacy of worship in the healing process, an experience of forgiveness corporately and individually. We were aware that all people are sinners; many people were in tears at many moments."

The students who shared this experience see their participation as profitable in the dissemination of information, in hearing the diverse perspectives of different cultures and bringing them back, and in processing these insights not in isolation, but in a world context.

For Bessie Coleman, a 1999 graduate whose paper addressed the relevance of the Orthodox churches to the World Council, there was a deeply personal impact. She has turned from her Lutheran orientation to join the Coptic Orthodox Church.

The students recognized Africa as a vibrant and growing center of Christian faith. It presents the new face of Christianity. The balance is shifting, they said; Africa represents the future. Americans have gifts to receive out of Africa. ▮

Student Life

Composing a Ministry

Music Is Key to Mike Hegeman's Calling

by Anne Hopkins



photo: Chrissie Knight

When Mike Hegemen was twelve years old, he played the role of a minister in a church play. His costume included a shirt with clerical collar. When he tried to return the borrowed shirt to the minister who loaned it, he was told, "Keep it, you're gonna need it someday." That shirt, Hegeman says with a grin, still hangs in his closet.

Now at work on his Ph.D. in homiletics, Hegeman is one of the busiest people on the Princeton Seminary campus. Taking three seminars where two is the norm, he still finds the time to teach nine precept classes. And in the last week before the spring reading period, he was fitting in two hour-long speech presentations to the junior class. Somehow, in the midst of it all, Hegeman also manages to find six hours a week to sing in a choir in South Jersey. He observes somberly, "I don't do well with no structure."

Mike Hegeman was raised among the native peoples of the South Pacific by liberal Methodist parents who were tied to missionary work — "they built libraries, fed people, and taught English." He grew up with a strong sense of the social gospel and knew from his early teens that he wanted a career in ministry.

His blue eyes sparkle when he speaks of preaching. He originally applied for an interdisciplinary Ph.D. program, but found space available in homiletics and was convinced that he could reach his goals by this route. A strong background in theatre and opera lend depth and confidence to his homiletical skills. Hegeman never preaches from a prepared manuscript, preferring to speak from his heart, after thoughtful preparation, which he finds agonizing. The spontaneity, he says, connects him to his congregation in a dynamic, meaningful way. It seems fitting that his doctoral dissertation topic is "Reading the Scripture As Proclamation."

Hegeman says that during his first four years at PTS, while he was earning M.Div. and Th.M. degrees, Miller Chapel was the center of his life. It is obvious that he found spiritual succor there, and equally obvious that he gave much in return. During this time he sang in the Seminary's Touring and Chapel Choirs, as well as in a sextet called Deo Gloria, which sang concerts *a cappella.*

Hegeman began composing at the age of nineteen, creating church music. He experiences deeply the role of the Holy Spirit in his composing. "It is," he says, "an encounter with the Divine — the inexplicable becomes explicable."

The light glows even brighter in his eyes when he talks about music. "It is agonizing to compose — it is a kind of haunting, a birthing. It is something that lives and grows inside me and then comes, in complete form." He says that a characteristic of his music is melancholy — light coming through shadow. The effect he creates is music that reaches right into the soul, forging a link between hearer and composer that is mysterious but undeniable, discernible but largely unconscious.

He explains that sound actually *enters* the body; it is different from the visual art forms: "You can *feel* music, *feel* the other person singing, *feel* voices blending together." There is "an interaction in my music between singer and piano player, with no time signature — it is like singing in the Spirit. The result is music that is lyrical, ethereal."

These qualities typify *Three Solemn Words,* a choral piece that Hegeman wrote in 1998. A portion of this composition, "Would That I Steal Death," came in a dream and plays on a theme of the Passion of Jesus, imagining John at the foot of the cross.

Hegeman is committed to writing new music. It is as natural to him as singing, and he says, "I just can't help but sing." He almost always approaches music from a text, asking, "How does this text sing through me?"

His work is varied and prolific. He has written the scores for four Seminary plays, including last year's *Trojan Women* and the end piece for this year's production, *Noah.* His vocal solo, "The White Tiger," was commissioned by soprano Bonnie Draina for a recital to benefit animal shelters, performed in Miller Chapel in April.

After graduation, Hegeman wants to teach homiletics and speech, as well as to preach and to write music. The twelve-year-old boy has become a man, and what was once a role has become a calling. ▮

Anne Hopkins has just completed her second year in the M.Div. program. She is from Charlotte, North Carolina, and hopes to be a pastor.

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1926 William Wylie Young (B) celebrated his 100th birthday last August 10th. **Wylene Young Davies ('56E),** who was in attendance at the celebration, writes, "It was a great event, well attended by family and friends, and his next age-goal is to reach the twenty-first century." ▼



1933 Leonard S. Hogenboom (B, '35M) writes that he and his wife are residents of John Knox Village in Volusia County, FL.

1936 William T.P. Rambo (B) was recently elected executive presbyter emeritus by the Presbytery of Long Island.

1942 Donald B. Bailey (M) writes that although he has had a total knee replacement, he is in good health for eighty-five years old.

Harlan H. Naylor (B), at age eighty-four, is writing his life story. It is titled *A Venture of Faith.* He speaks into a recording device, and a computerist transcribes it into print.

1943 Earle V. Lyons (B) is currently serving as the moderator of the Synod of Southern California and Hawaii.

1944 David Noel Freedman (B) holds a chair in Hebrew biblical studies at the University of California at San Diego and was featured in the August 14, 1998, issue of *The Chronicle of Higher Education.* The article focuses on his accomplishments during fifty years of teaching, including being contacted by DreamWorks SKG, Steven Spielberg's movie studio, for his expertise about Moses to preview and make suggestions about their recent release, *The Prince of Egypt.* Additionally, he led a team of photographers and religious scholars who last year completed the only reproduction of the Leningrad Codex, the oldest complete Old Testament manuscript in Hebrew, which is kept in the Russian National Library in St. Petersburg. He is now working on a book, *The Rivers of Paradise,* that focuses on the founders, histories, and present status of five world religions.

1945 John R. Rodman (B) is serving on the Worship Committee of the Second Presbyterian Church in Louisville, KY. In January, he finished six years on his presbytery's Committee on Preparation for Ministry.

1947 Robert B. Scott (B) reports that he is doing volunteer work in both his local church and his community, besides doing some supply preaching.

1948 William H. Foster Jr. (M) is working to regain his strength after an extended illness, his wife reports.

Fred A. Magley (B) writes, "About a month after attending our 50th reunion at PTS, I went to Oregon to perform a granddaughter's wedding. While there, I attended worship at the First Presbyterian Church of Vancouver, WA. The interim supply minister there is **Charles Jester (B, '50M),** who was not able to make it to the reunion. We had time for a short visit. He is well and (obviously) keeping busy."

E. Charles Smith (B) is retired and serving as stated supply for Harbor Presbyterian Church in New Castle, PA.

1949 Remy Anker (M) sends regards from Switzerland to his PTS classmates.

William J. Beckman (M) writes that although he is retired, he still conducts services in Keysville, MD, every Sunday as a supply pastor.

Kyung Yun Chun (M) is professor emeritus at Hanshin University where he served as a professor of New Testament exegesis until 1981. He lives in Seoul, South Korea.

Shirley H. Hamme (E) writes that she keeps in touch with **Jeanne Bellerjeau (E)** in New Jersey and **Alma Wright (E)** in Brazil, and teaches Bible at a retirement home in Raleigh, NC.

Ernest O. Norquist Jr. (B) reports with sadness that his wife, Jeanette, died recently. Also, his son, John, has just published a book, *The Wealth of Cities.*

1950 James N. Wright (B) lives in Vitória, Brazil, where he serves as a spokesman for the Brasil: Nunca Mais project, which has compiled more than 2,700 pages of testimony by political prisoners documenting nearly three hundred forms of torture used by the military regime that ruled in Brazil from 1964 to 1985. He recently translated this report, *Torture in Brazil: A Shocking Report on the Pervasive Use of Torture by Brazilian Military Governments, 1964–1979,* into English.

1951 Harry E. Chase (B) is the chaplain of the U.S. Navy League in Dallas, TX; he also serves on the policy committee for Haggard Middle School, teaches at Collin County Community College, and

Class notes

serves on the board of directors for Practical Parent Education, all in Plano, TX.

Robert E. DuBois (B) writes that he retired this year from his interim position at South Chatham Community Church in Massachusetts.

1952 William M. Boyce Jr. (B) writes that three PTS graduates from the same era attend Ginter Park Presbyterian Church in Richmond, VA. The others are **James H. Smylie ('49B, '50M, '58D)** and **Adelaide Folensbee ('51B).**

David E. Ling (B) is pastor emeritus of the Presbyterian Church of the Way in Shoreview, MN.

Kelmore W. Spencer (B) reports that after his second "T.K.R." (total knee replacement) he is enjoying retirement close to his children and grandchild.

1953 Julian Alexander Jr. (B) reports that he and his wife have moved into Bay Village, a life care center in Sarasota, FL.

Raymond A. Nott (B) writes that he "taught swing dance — the Shim-Sham, Boogie Back, Shorty George, Fly Over, etc. — at the local college."

David E. Rule (B) retired last year after forty-two years as pastor of the First Presbyterian Church of Stanton, KY. He is now doing supply preaching and working on a history of the Stanton church.

1954 Fred W. Cassell (B) is the Theological Education Fund (TEF) Regional Representative for the Synod of the Sun. These representatives are consultants who nurture current TEF volunteer resource persons and recruit potential new ones. He writes that he recently played King Pellinore in the Denton Community Theatre production of *Camelot.* He is also serving as a volunteer ambassador at DFW airport, where he greets visitors to Dallas and answers their questions. He writes, "All this and golf and sailing and teaching a series at the church has kept me busy." ▼



photo: Carolyn Herring

Henry W. Heaps (B, '57M) reports, "I am serving my fourth interim since retirement, as pastor of Little Britain Presbyterian Church in Peach Bottom, PA. This church, located in Lancaster County, was founded in 1732, the year that George Washington was born!"

Virgil L. Jones (B) writes, "Having retired from being the university minister of the United Campus Christian Ministries at Wayne State in 1994, I have been busy lecturing in the university and serving on committees in Detroit Presbytery."

Murray J. Kiteley (B) retired from the Smith College Department of Philosophy in 1995, but taught one course in quantum mechanics this last semester.

David V. Yeaworth (B) recently completed a two-year interim pastorate at the First Presbyterian Church in Lansdowne, PA. He is now serving as chairperson of the Middle East Committee of Philadelphia Presbytery and organizing a July 2000 tour to Oberammergau, Germany, for the Passion play.

1955 Frank E. Havens (B) has been conferred chaplain emeritus status by the National Convention of the College of Chaplains and is currently serving as parish associate at the First Presbyterian Church of Glens Falls, NY. He is also the coordinator of the Adirondack Well-Being Network and coleader of an area-wide Parkinson's Support Group.

James M. MacKellar (B) was elected to the General Assembly's Advisory Committee on the Constitution.

Edward R. Mooney (B) is retired but presently serving part time as stated supply for the Crossroads Parish — four small churches in Upper Ohio Valley Presbytery.

John C. Pollock (B) writes that he moved from Largo, FL, to Good Samaritan Retirement Village in Kissimmee, FL, in September. Two other PTS grads also live there: **Arthur H. Trois ('45B)** and **Luther S. Cross ('47B).**

1956 Frederick J. Nelson (B) retired last June as minister of Robert Stewart Memorial United Reformed Church in Newcastle upon Tyne, England, and is now serving as part-time minister of Frome United Reformed Church.

George M. Rynick (B, '75M) has been elected president emeritus of the International Society for the New Identity Process and recognized as a diplomate of the American Psychotherapy Association.

1957 Daniel Alvarez (M) is the commissioner of the Department of Human Services for the City of Chicago.

Daniel W. Reid (B) retired last May after forty-one years as a parish pastor. He spent the last twenty-seven years at Lenape Valley Presbyterian Church in New Britain, PA.

Frank N. Watson (B, '60M) was the production manager and set finisher for the production of *Wenceslas Square* that his wife, Cara Caldwell Watson, directed last spring.

1958 Carnegie Samuel Calian (B) has written a new book published by Westminster John Knox Press titled *Survival or Revival: Ten Keys to Church Vitality.*

Class notes

Thomas E. Fisher (B) sends this photograph and writes: "Grand battement or Rond de jamb en l'air? Enjoying a moment of levity in Lexington, MA, following the August 16 baptism of Corinne Anna Auger at Clarendon Hill Presbyterian Church in nearby Somerville. **Thomas F. Kepler ('58B, '62M), Patricia Budd Kepler ('58B, '67M), Thomas W. Nissley ('58B), Clara Joe Minarik Fisher ('60E),** and myself form a chorus line and 'kick it up!' Corinne Anna is the granddaughter of Clara Joe and Tom and the daughter of Jill and Pierre, members of the Clarendon Hill Church, which Patricia Budd Kepler pastors. Tom Kepler is moderator of Boston Presbytery. Tom Fisher, recently retired from the pastorate of the First Presbyterian Church in Athens, OH, is a member of the General Assembly Council and chair of its 'Blue Sky Think Group,' which is charged to envision the church of the future. He also serves on the board of directors of the Presbyterian Investment and Loan Program, Inc. Tom Nissley, who lives in Stamford, CT, appeared in a past issue of *inSpire* as the fortieth reunion 'banner bearer' for the Class of '58."



Earl W. Kennedy (M, '68D) writes that he and his wife, Nella, have retired in Holland, MI, after thirty-five years at Northwestern College in Orange City, IA.

Deane F. Lavender (B) retired in November 1997 from Plains Presbyterian Church in Cranberry Township, PA, after serving there for twenty years.

Joe W. Martin (B) sadly has notified *inSpire* that his wife, Linette, passed away.

1959

Barton B. Leach (B, '67M) retired in September after completing several interim ministry positions in Pittsburgh, Carlisle, and Newport, PA. He and his wife, Ruth, will continue to live in Carlisle.

1960

Robert I. Doom (M) is retired and lives with his wife in St. Peters, MO. He was a worship leader for the 38th Annual Preaching Mission that took place in the North Lincoln Westminster Parish in Missouri.

Donald S. Hauck (B) retired this year as vice president for development for Presbyterian Children's Homes in Austin, TX.

Albert C. May Jr. (B) was inducted last spring into Pi Lambda Theta, the honorary education fraternity. He is in a doctoral program at Penn State University while doing literacy work.

1961

John M. Boice (B) writes that he and his wife are returning to the USA after his thirty-three years as professor of New Testament at the Evangelical Seminary of Lima, Peru.

James R. Lord (B) retired last year as the rector of Trinity Episcopal Church in Owensboro, KY, where he had served since 1991.

Christian H. Martin Jr. (B) writes, "With but a year or so to live, as a result of a glio blastoma, I have finally retired from ministry at age seventy. I recently returned from a second trip through Southeast Asia, this time invited by a group of our 'Nam era prisoners of war with whom I have served as a chaplain since 1973. I again met Thai PTS alumni, visiting missionaries and hospitals, too. The PTS 'presence' is indeed worldwide. Thanks be to God!" His email address is: martcg@aol.com.

1962

Jerome W. Berryman II (B, '96P) writes, "I have now set up my own nonprofit called the Center for the Theology of Childhood, dedicated to research, teaching, and service to children and families, and to understanding children's theology and the implications for adults of 'becoming like a child.'"

1963

Herbert W. Cassel (B) was elected chair of the Commission on Archives and History for the South Indiana Conference of the United Methodist Church, and heads a Bicentennial Coordinating Committee preparing to celebrate two hundred years of Methodism in the State of Indiana in the year 2001. He continues to teach part time at the University of Indianapolis.

William H. Craig (B) retired last August and is pastor emeritus of the First Presbyterian Church in Burbank, CA. He writes, "Polly and I are enjoying traveling and more time with our two sons, both pastors, and their wives and children. The thirty-five years with the 'saints' here and in Sherman Oaks have been incredibly fulfilling for me personally, and a blessing to us as a family."

Thomas A. Cutting Jr. (B) retired in January 1997, but continues to lead spiritual enrichment weekends for Presbyterian churches. He has recently become interim associate pastor of Christ Presbyterian Church in Madison, WI.

Leonard A. Dahl (B) is CEO of Father Martin's Ashley, a treatment center for alcoholism and chemical addiction in Havre de Grace, MD, an institution that has generously supported PTS's Youth Ministry Institute.

Robert B. Ives (M) is pastor of the Grantham Brethren in Christ Church, which has just moved into a new building on the campus of Messiah College, where he especially enjoys teaching a course on C.S. Lewis. His teaching led to a sabbatical at Tyndale House in Cambridge, England, in 1997. He writes, "I continue to serve on the editorial council of the Believer's Church Bible Commentary series, and the church and I are

Class notes

involved with the needs of people in the community."

John R. Killinger Jr. (D) has been named president of the Mission for Biblical Literacy, which provides Bibles and materials for biblical instruction in places around the globe including Russia, Israel, Central and South America, and the Far East. He writes, "After years of writing, teaching, and preaching in conventional posts, I am excited to be engaged in a kind of basic missionary endeavor, and look forward to a wonderful network of friends around the world!" His new book, *Preaching the New Millennium,* is due out this year.

Paul H. Letiecq (B) writes, "Peg and I moved to 'Glen Brodie' in 1992 after I resigned as pastor in Holley, NY. We consider it our retirement home. In addition to our home on twelve acres, we have two barns, a pond, a stream, a pool, and a wildlife refuge, plus two dogs, a cat, a goose, four domestic ducks, and many mallards on the pond. I serve as president of the Board of the Albion-Orleans Visitor Center, providing hospitality to those visiting inmates at NY State's Albion and Orleans Correctional Facilities. Many Sundays find me supply preaching. Anyone heading to Western NY/Niagara Falls is invited to phone/stop by."

John R. Powers's (B) new address is: 5930 Mount Eagle Drive #1508, Alexandria, VA 22303. Email: jrpowers@us.net.

Frank H. Thompson (M) writes, "This past March I had the unique privilege of teaching a course in biblical theology at the Evangelical Christian Seminary in Moscow, Russia. My training at PTS and my long years of teaching gave me the ability to deal with the power of biblical story with these relatively new Christians."

After eleven years as director of publications for the Moravian Church in America and editor of a monthly denominational magazine, **Hermann I. Weinlick (B)** hopes to return to parish ministry in Minnesota or Wisconsin to be nearer children and grandchildren.

Alumni/ae Update

It was a cool fall day in 1984, at the one-day retreat somewhere in the Poconos — part of the Princeton Seminary orientation week for the "new arrivals." Bible study was given by Dr. J.J.M. Roberts. I could not understand what he was saying. I remember thinking, "I'm not gonna make it here!"

A few hours later, some students played soccer. At one point, while I was aggressively dribbling the ball, what seemed like a brick wall got in my way, causing me to ram into it and fall to the ground like a rag doll. After a brief loss of consciousness, I opened my eyes to discover that the brick wall was him! It was the same guy who gave the Bible study! I closed my eyes again, "I'm not gonna make it here!"

Then the "Bible study guy" extended a hand and asked, "Hi! I'm Jim. Are you all right?" He had a gentle, almost a shy, smile. As I took his hand and stood myself, I might have let out a slightly audible sigh of relief. For now I was feeling "Maybe it'll be all right here!"

That initial emotion of fear revisited me very often in the course of my three years at Princeton. I don't fully understand how I got through it all. But I did. To return to the campus as a member of the Alumni/ae Association Executive Council (AAEC) in February 1999, and to have spoken with President Gillespie and other members of the administration and the faculty, tells me in hindsight just how I did get through it. It was these people! Sometimes intimidating, but more often encouraging and embracing.

I must thank Dean Foose, and the whole lineup of people that he invited to make presentations to the AAEC, for once again reassuring me that Princeton Seminary students — despite their fears — are still in truly good hands. The people who run this place care immensely; and God uses their efforts in blessing those who come to Princeton Seminary to "make it through," not just for three years, but for a lifetime of serving the church.



On the second day of the Council meeting as I walked on campus, I noticed the man walking fifteen yards in front of me. He had on a trench coat, a cowboy hat, and cowboy boots. He walked with determination. "There he is," I thought. "This place is gonna be all right for a long, long time! I, too, shall look for more creative ways to serve this community!" Thanks, PTS!

Peter Kim ('87B) is the pastor of Mt. Hermon Presbyterian Church in Fullerton, California. He is a member-at-large of the Alumni/ae Association Executive Council.

1964 Samuel J. Campbell (B) is currently serving as the moderator of the Synod of Belfast, Northern Ireland.

E. Lloyd Evans (B) reports the he has accepted a position as professor of political science and history at Saddleback College in Mission Viejo, CA.

John B. Paterson (M) recently co-authored, with his wife, Katherine Paterson, a children's book, *Images of God,* published by Clarion Books. A *Publishers Weekly* review explains, "In each chapter, the authors intertwine an easy-to-understand retelling of a Bible story with their own descriptions of a particular portrayal of God. The section on fire, for instance, begins with the story of God's appearance to Moses in the burning bush and then leads to a short discussion of fire as warmth, light, purification, and symbol of Pentecost."

William R. Russell (B) writes that he moved to the First Presbyterian Church in Royal Oak, MI, in September 1998 to be closer to aged and ailing parents who live across the river in Windsor, Ontario, Canada.

Class notes



funny you should remember

How often has a humorous anecdote or a one-line joke lifted you from a gloomy place where life seemed bleak and dull to a place where you could once again appreciate that "God's in His heaven, and all's right with the world"? The editorial staff of *inSpire* wants to share some of the Seminary's funnier moments with our readers, and so we continue this new column, Funny You Should Remember.

The column can only be as good as its contributors though; thus, we request that if you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, you send them to us at Funny You Should Remember, c/o *inSpire*, P. O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editor reserves the right to decide what is appropriate for this column.

Touring Choir Memories

During my years at PTS (1965–1968), I sang in the bass section of the choir, which at that time was under the direction of beloved David Hugh Jones. (His wife's name was Mildred, and every choir member soon learned that he lived with a certain accountability to her.)

One of our weekend tours took us into New York State. The congregation that hosted us on Sunday evening provided a wonderful meal before our *a cappella* concert. The particular Sunday evening I have in mind made me forever sensitive to where artwork should be hung in a church facility. Glancing across the downstairs fellowship hall, I noticed the familiar picture of Jesus standing, waiting to gain entrance, and knocking on the door with the handle on the inside... hanging adjacent to the door of the men's washroom. ▮

In the spring of another year, a certain Dr. Brown died. He had been a benefactor of the Seminary, and had requested in his will that the Seminary choir sing at his funeral service, which was in Baltimore. Only a few of us could go; seven of us as I recall, and of course Dr. Jones, making eight. On the appointed day, we all piled into the Seminary's big, old tan Chevrolet station wagon. Classmate Damon Hickey drove. Damon was used to driving his Volkswagen "bug," but not a station wagon. Ted Voekler and I were sitting in the third seat, looking out the back window. Maybe that's why I don't recall with accuracy who the others were in the car; but they'll never forget! It was windy and rainy as Damon pulled onto the New Jersey Turnpike. He accelerated into the three lanes of traffic, southbound for Baltimore, and moved to the inside lane in order to pass a large truck. As we moved past the truck, a side wind caught the station wagon full force and sent us into what became a 360 degree spin, back across all three lanes in front of traffic bearing down on us. We wound up facing southbound on the right shoulder. Just as the car was coming to a stop, the right front passenger door flew open and out went Dr. Jones onto the wet pavement. Fortunately he was not injured, but his suit pants sustained a pretty good rip. As he picked himself up and climbed back in the car, we were terribly concerned about whether he had been injured. He assured us he was all right; and then in the tone of a boy who knows he's going to be in trouble with his mother when he gets home, referring to his ripped pants he moaned, "What is Mildred going to say?!"

We never did make it to Baltimore. As we continued, the left rear brake seized up against the brake drum. Hot, smelly, burning rubber! We had to be towed to the next town to a garage where the necessary repair could be made before we could get that Chevy headed back to Princeton. R.I.P. Dr. Brown. We tried, we really did! ▮

submitted by Gary Barckert, Classes of 1967 and 1968

To New Heights

It was the 1938–1939 academic year. Our professor was Dr. Otto Piper, a scholarly, reserved, and dignified man. The class was in its place awaiting Dr. Piper's arrival. The Stuart Hall classroom was all in order except for one thing. Someone had elevated the lectern on the podium to its highest position, well above the height of Professor Piper. No one seemed to know who had done this, nor did anyone do anything about it. Dr. Piper arrived and, as if this were the normal routine, immediately mounted the chair behind the podium, grasped the lectern, and began the lecture. The class broke out in spontaneous applause. Dr. Piper then lowered the lectern, stood behind the podium, and began with the usual, "Let us pray." ▮

submitted by James C. Leeper Jr., Class of 1939

Professors Say the Darnedest Things

Another story we old-timers like to repeat is Professor Andrew Blackwood telling us in the practical theology class, "If you have a secretary, take advantage of her."

I also remember the laughter and snickers that erupted when Dr. Blackwood recommended a book with the title *It Can Happen between Sundays*. The book referred to Wednesday evening services, but the students had a different idea of what could happen in a week. ▮

submitted by George Laird Hunt, Class of 1943

Also from George Laird Hunt

There is more to the clapper stories in the fall/winter issue of *inSpire*.

During wartime, there were incidents of bell ringing in the middle of the night that roused President Mackay's ire. On one such occasion, he assembled the students and said, "Irresponsible booming is as reprehensible as irresponsible bombing." ▮

This One's Hard to Believe

My classmate, Bob Heinze, was known far and wide as a practical joker. One day Dr. Mackay was going up the steps of Miller Chapel, and he stopped to pick up a cigarette butt that someone had carelessly thrown down. Seeing this, Bob stepped up to Dr. Mackay and said, "Dr. Mackay, don't smoke that butt — have a fresh one," while taking out his pack of cigarettes and offering one to Dr. Mackay. ▮

submitted by Tom Goslin, Class of 1944

A Sanctuary *for the Spirit*

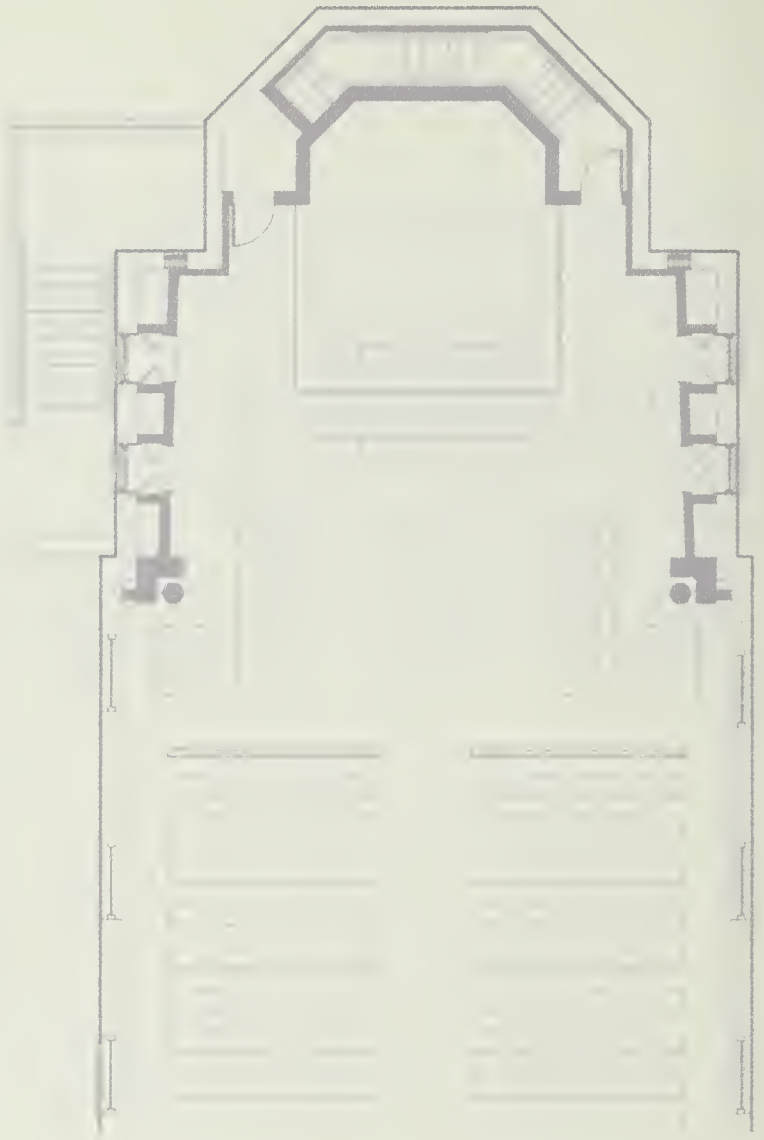


Within the walls of Princeton Seminary's Miller Chapel, generations of ministers have learned to preach, to pray, to sing the great hymns of the church, and to wrestle with their faith. Perhaps no building more than the chapel, opening onto the grassy quadrangle with its simple yet graceful columned portico, represents the heart of Princeton Theological Seminary. It is the place where the Seminary community worships the God they study.

In June, construction will begin in order to renew and restore Miller Chapel as a worship space, taking care to preserve its historical and theological heritage, and yet to make it flexible and useful for future worshippers. Because for so many alumni/ae and friends Miller Chapel has come to symbolize the Seminary's mission, *inSpire* is devoting a special sixteen-page section to the chapel — its history, the ministry of preaching and liturgy that is nurtured within its walls, and the special memories that it recalls for alumni/ae across the decades.

A Sanctuary *for the Spirit*

Reforming the buildings



Reforming the Buildings That Form Faith

by Barbara A. Chaapel

Not with the sound of a spade striking earth, but with a song — so, fittingly, began the restoration and renewal of Miller Chapel. As the Touring Choir intoned the beautiful notes of Alexander Brent Smith's "The Call" on the chapel steps, trustees, students, staff, and people from the Princeton community gathered the day after graduation to mark a new beginning for the building that is the spiritual center of the campus.

After more than two years of study, the Board of Trustees approved renovation plans for a renewed and beautified Miller Chapel and construction plans for a handsome companion building, separate from but adjacent to the chapel on the Mercer Street side.

The companion building, which will be named Scheide Hall to honor longtime PTS trustee William H. Scheide and his wife, Gertrude, will house the Seminary's music program, as well as the offices of the campus pastor and a counselor. It is an especially fitting way to honor Scheide, a world-renowned Bach scholar who founded the Bach Aria Group and who owns one of the world's largest collections of Bach manuscripts.



photo: Chrissie Knight

Architects and renovation committee members look forward to seeing their plans take form in concrete, stone, and wood. They are (standing, left to right) Martin Tel, Anne Weber (architect), James Gatsch (architect), Paul Fritts (organ builder), Michael Farewell (architect), Michael Schnoering (architect) and (seated, left to right) Joel Mattison, Kathryn A. Johnson, James F. Kay, Rosemary Hall Evans, Frederick F. Lansill. Not pictured: James C. Deming.

The board has undertaken a $6 million capital campaign to support the effort, and is already $4 million toward its goal. Work begins this summer and is expected to be completed in the fall of 2000. Because of the renovation, the chapel will not be used for the 1999-2000 academic year. The Seminary community will gather for daily worship in the auditorium of the Mackay Campus Center.

The chapel's exterior will remain essentially unchanged. Its Greek revival facade, highlighted by the portico with its striking Doric columns, will continue to welcome worshippers. Its interior, which has undergone several renovations and changes in style over the decades, will be restored to the "one-room" worship space of Charles Steadman's original design. The Corinthian columns that flank the present chancel will be kept and incorporated in the restoration.

"The one-room meeting house concept is very close to the original tradition of worship space in the church," says the project's architect Michael Farewell of Ford Farewell Mills and Gatsch. "The renovations of the 1930s bi-compartmentalized the space and made the chancel hierarchical in relation to the nave. This restoration will reclaim the single-room configuration in which the celebrants, the choir, and the congregation are really united in one space."

Theology has determined some of the changes to the chapel's interior. The now-elevated floor of the chancel will be removed, and the communion table relocated so that it is at the same level as the congregation. There will be a new, central pulpit, emphasizing the centrality of the preached Word of God in the Reformed tradition. The pulpit, reusing elements from the present pulpit, will be a bit higher than the communion table for better acoustics and visibility, but it will be set architecturally in relationship to the table in front of it.

And the pulpit will be moveable, to allow for conversion of the space for musical programs, recitals, weddings, and classes.

The present organ will be replaced with a new mechanical-action (tracker) instrument. "Our present Moeller organ, an electro-pneumatic instrument, has been steadily wearing down," says Martin Tel, PTS choir director and organist. "We need an instrument that is better able to support congregational singing, and so we decided to start from scratch to imagine a new instrument for the new space."

The renovation will also make the chapel accessible to people with disabilities. There will be wheelchair access at the basement and the nave levels, as well as space for wheelchairs at the communion table, in the choir stalls, and in the congregational seating area.

Plans call for bringing the chapel into conformity with current safety codes and for upgrading lighting, air conditioning, and sound systems.

The days of students and staff members spending hours working, rehearsing, or visiting counselors in the damp chapel basement are over. Offices now located in the frequently mildewed basement will be moved into the new Scheide Hall.

Built of stone to match other buildings on the quadrangle, the new building will house offices for the campus pastor, the organist/choir director, a counselor, and support staff on the first floor. On the second floor, a soundproof rehearsal room with a grand piano will provide appropriate rehearsal space for the Seminary choirs. The large, light-filled room will also double as a classroom, recital hall, or reception area.

From the south end of the building, a floor-to-ceiling bay window will overlook the chapel portico, and the two buildings will be joined by a lovely courtyard and garden that will include a small amphitheater. The just-graduated Class of 1999 has already earmarked their class gift for plantings and benches for this garden area.

Oversight of the renovation plans has been in the hands of a committee appointed by President Thomas W. Gillespie in 1995 and chaired by Dr. James F. Kay, the Joe R. Engle Associate Professor of Homiletics and Liturgics. Other members of the committee are Frederick F. Lansill, PTS vice president for financial affairs; Kathryn A. Johnson, the Seminary's director of student relations; James Deming, assistant professor of modern European church history; Joel Mattison, PTS alumnus, Class of 1954; Rosemary Hall Evans, member of the Board of Trustees; and Martin Tel.

"The church is always the people," says Jim Kay as he looks forward to the chapel's restoration. "But faith takes form in buildings. Miller Chapel is the place our students worship the God they study. For many, Miller Chapel is the soul, spirit, and heart of their experience of Princeton Seminary." ▮

An Oasis for Reformed Worship

While he never preached a sermon in Miller Chapel, Dr. Donald Macleod spent many hours in its pews listening to others preach. PTS's Francis Landey Patton Professor of Preaching and Worship Emeritus estimates that he heard 9000 student sermons preached from Miller's pulpit during homiletics classes he taught while at the Seminary from 1946 to 1983.

In many ways, Miller Chapel was Macleod's home at Princeton Seminary. He arrived as a graduate student from Toronto in 1946 and studied with Dr. Andrew Blackwood in the preaching and worship department. The next year then-president Mackay asked him to join the faculty.

But Mackay had other plans for Macleod as well. "He assigned me the task of bringing order to the program of daily worship in the chapel," Macleod recalls.

Macleod describes finding a certain unrest among the students related to worship. "Senior class members were assigned services in alphabetical order. There was no plan, and no supervision; Scripture texts were chosen without any consideration of the church year; the same hymns were repeated again and again; and prayers were noteworthy more for their wordiness and length than for any theological rationality," he says.

So Macleod became "a sort of advisor" to lift the quality of worship in chapel services. He began to hold conferences with all student worship leaders to discuss choice of hymns and Scripture texts, and created a board of chapel deacons to greet worshippers at the door, post the hymn numbers, and provide ushering for visitors. He arranged and furnished a seminar room in the basement for classes and meetings related to worship in which the chapel council meets to this day.

"I take some credit for giving the chapel and its services an identification in the orientation of the academic and devotional attitudes of the Seminary community," he says.

Soon after the beginning of President McCord's tenure in 1959, Macleod was made full professor of preaching and worship. With added teaching responsibilities, he could no longer administer the chapel program, and Arlo D. Duba was brought on as director of admissions and of the chapel, "an excellent appointment" in Macleod's words.



Macleod especially enjoyed working with three of PTS's directors of music — first David Hugh Jones, then James Litton, and finally David A. Weadon, "a young organist and choir director of unusual competence" whom Macleod discovered at Westminster Choir College and brought to McCord's attention.

He also appreciated the Seminary's relationship with the Princeton University Chapel. He was a member of its board of directors, supervised its summer services, and preached and conducted weddings and baptisms under its Gothic arches.

But it is Miller Chapel that Macleod believes to be the center of Reformed worship both in America and abroad. "It must continue to be a Christian liturgical oasis within its campus," he avows. ▮

by Barbara A. Chaapel

A Sanctuary *for the Spirit*

Of Pew, Pulpit, and Pillar

The Changing Face of Miller Chapel

by William O. Harris



This photograph shows the front of Alexander Hall Oratory, completed in 1817. It is similar to what is believed to be the original face of Miller Chapel (1834–1874), of which no photographs exist.

The purpose of the Seminary, according to its official 1811 Plan, was the cultivation of both "sound learning" and "vital piety" in its students. Space was therefore provided in the original Seminary building, now Alexander Hall, for an "oratory" or chapel as well as for a library and lectures halls. This original chapel, located on the second floor of Alexander Hall, was opened in 1818. It survives to this day little changed in appearance after 181 years and continues as a center of student life with prayer meetings, Bible study, and other devotional exercises held there in the late evening.

With the rapid growth of the Seminary's student body, however, the oratory quickly became too small. So in 1829, only eleven years after the completion of Alexander Hall, the Seminary launched its first fund-raising campaign — for the construction of a chapel.

The appeal from the Seminary faculty — Archibald Alexander, Samuel Miller, and Charles Hodge — to the American Presbyterian churches complained that "the want of an adequate chapel is severely felt not only for the holding of meetings of the students on the Sabbath but more particularly for meetings for prayer and speaking during the course of the week.... There is no present deficiency in the whole institution more deeply to be regretted than the want of a suitable chapel."

The response was generous. More than $6,000 was donated by the spring of 1833. With the money in hand, the trustees selected local carpenter/architect Charles Steadman to design the building, and construction began immediately. The chapel was completed on September 23, 1834, and has been in continuous use for "meetings for prayer and speaking" every weekday since then during the academic year. It is the oldest house of worship in Princeton. One hundred and sixty-five years of prayer and praise without interruption!

Steadman is responsible for many of the lovely old homes of Princeton. Between 1825 and 1845, he built about seventy homes, of which some forty survive and are considered the crown jewels of local architecture. Three of his public buildings — Miller Chapel, the First Presbyterian Church (now Nassau Presbyterian Church), and the Witherspoon Street Presbyterian Church — are still in use.

Originally, the chapel was built facing Mercer Street, between (and slightly behind) Alexander Hall and the home of Professor Archibald Alexander. Both the chapel and the First Presbyterian Church were built in the Greek temple style so much in vogue at that time for public buildings. An historian of Princeton architecture, Constance Greiff, describes the chapel as small but "monumental in feeling, a quality it derives from its formal Doric portico, its severe simplicity of outline, and its restrained use of decorative detail."

While no photographs of the chapel's original interior exist, it must have been quite plain, in keeping with Presbyterian tradition of the day. The interiors of both the Alexander Hall Oratory and Nassau Presbyterian Church lend solid clues about the original appearance of the front of the sanctuary. There was probably a central pulpit built in the style of a long, low wall on a raised platform, with seats for the faculty behind it. Neither a communion table nor a musical instrument would have been present.

Some interior features of the 1834 chapel survive intact today. The balcony with its

lovely wainscoting, its pews — which are typical of what those on the main floor were like — its stairs, and its stair rails are original.

The exterior of the chapel appears today very much as it did in 1834. The interior, however, has evolved through four distinct "looks." Popular fashion has a way of infiltrating even as solid a bastion of Presbyterian tradition as the Princeton Seminary chapel.

In 1874, forty years after its construction, the interior of the chapel was dramatically renovated. Through the generosity of a wealthy trustee, John Cleve Green of New York, the chapel was transformed from a plain Greek Revival meeting house into a mid-Victorian Gothic church complete with stained-glass windows, padded pews, arches made of stencil and plaster, a pulpit apse, and a harmonium.

It was in 1894 that the chapel received its name. Since that year it has been known as Miller Chapel, named to honor Samuel Miller, the Seminary's second professor.

Then in 1933, in celebration of its 100th birthday, Miller Chapel was moved from its original location facing Mercer Street to the center of the campus. The Rev. James R. Blackwood, Class of 1945, remembers that move vividly. He was fourteen at the time and lived on the campus, where his father, Dr. Andrew Blackwood, was professor of homiletics. He "helped" with the day-long move in May 1933 and describes it this way. "The chapel was jacked up, rollers like big Lincoln Logs were inserted under it, and then a great chain was fastened around its base. This chain was attached to a series of pulleys that were connected to a windlass powered by the engine of a large truck. Very slowly the chapel was rolled to its present location."

Throughout the summer of 1933, under the direction of the New York architectural firm of Delano and Aldrich, the chapel was enlarged by one bay and a chancel. In addition, the interior was completely renovated with the exception of the balcony. The Victorian Gothic plaster arches, stained-glass windows, and dim religious light gave way to an eighteenth-century Greek Revival interior with exuberant Corinthian columns and pilasters finished in white, gold, and the dark offset of mahogany. The stained glass was replaced with clear glass panes of a faint purple hue, a special "antique" glass made for Miller Chapel by the Pittsburgh Plate Glass Company. The pulpit apse was replaced by a deep, divided chancel symmetrically furnished with a pulpit on the left, a lectern on the right, facing choir stalls behind, and the communion table flush against the center of the east wall. This third face of Miller Chapel presented an elegant and reverent eighteenth-century Colonial Williamsburg/Low Church Anglican look. The building was rededicated on September 23, 1933, one hundred years to the day after its original dedication.



The Victorian Gothic face of Miller Chapel (1874–1933)



The Colonial Revival face of Miller Chapel (1933–1964)



The current face of Miller Chapel (1964–1999)

During the 1933 renovation, a large, four-manual Gottfried pipe organ was installed. It required the use of six rooms in the basement to house all of its pipes. The sound from the organ came through a semicircular golden dome above the communion table. This dome was kept lit throughout the night, providing a warm and comforting glow, a welcome to the occasional midnight seeker or returning traveler.

The installation of a new and larger organ in 1964 and the simultaneous growth of the choir brought about the fourth makeover of the interior. To accommodate the new organ, a three-manual Moeller with 2,709 pipes, the wooden paneling on the east wall was removed and replaced with a gilded wire screen. The golden dome that had capped the chancel pediment was also removed for better organ acoustics. The expansion of the choir seating meant the communion table had to be moved forward to a place between the pulpit and the lectern. Alumni/ae who worshipped in Miller Chapel as students from the 1960s through the 1990s remember a simple, practical worship center filled with light.

Miller Chapel will have a new interior as the next century begins. From its predecessors, it will inherit the polished wood of pew and wainscoting, the incandescence of light, and the prayers of worshippers who have entered its doors to praise God for more than one hundred years. ▮

William O. Harris is the Seminary's archivist.

A Sanctuary *for the Spirit*

A Gathering of Hearts

Six Decades of Memories of Miller Chapel

by Kathleen Long Bostrom

India has its Taj Mahal, France, the Eiffel Tower, Pisa, a Leaning Tower. Princeton Theological Seminary has its own architectural gem: Miller Chapel.

It isn't ornate, breathtaking, or peculiar. But nobody who has ever sat in its polished pews, watched the afternoon light sift through the gleaming windows, or heard the word preached from its pulpit would exchange Miller Chapel for any of those grander examples of architecture. As Dr. Joel Mattison (M.Div., 1954) points out, it is in fact the simplicity of Miller Chapel's architectural design that makes it a real-life example of the Second Commandment not to "make any graven image." The chapel, in a way, "practices what it preaches." It stands as a place where the Word of God is the focus of everything that goes on inside.



Joel Mattison

Miller Chapel is more than a structure. For most of the students who have passed through the hallowed halls of Princeton Seminary, Miller Chapel has served as the heartbeat of the campus. Within its sturdy yet elegant walls, life in all its complexities has transpired: birth, death, baptism, marriage, ordination, resurrection.

"Miller Chapel was the central place of our lives as students at Princeton," says Stan Wilson (M.Div., 1949; Th.M., 1958). "Attendance was wonderful, by both students and faculty. Going to daily chapel services was extremely important to all of us."

Bob Heppenstall (M.Div., 1978) echoes these sentiments. "Miller Chapel gave a center to all of life on the campus. It was the place where professors and students sat together, devoid of the necessary hierarchical relationship between teacher and learner. In the chapel, we were all united as one, coming together to hear the Word of God."



Jim Emerson

That word has been voiced through many a powerful and inspirational preacher. Through the centuries, some of the most recognized and respected preachers of the times articulated God's good news from the pulpit of Miller Chapel. Ray Lindquist (M.Div., 1967) remembers hearing Eugene Carson Blake preach. One sermon in particular stands out in his memory. "Dr. Blake was preaching on the prophets, Isaiah and Jeremiah. He said that Isaiah was rich and Jeremiah was poor, but what difference did it make to their prophecy?"

Blake was already a well-known preacher at the time. Mattison remembers when a young revivalist named Billy Graham was invited to preach in Miller Chapel. "There was a lot of skepticism by the students about this non-Greek-trained revivalist coming to Princeton," he recalls. "But the day before Graham came, the president of the seminary, Dr. John Mackay (who never referred to himself in the first person, but always used the pronoun 'one'), stood up in chapel and said, 'One has heard that there are rumors about Mr. Graham coming to Princeton. But there are areas in one's own personal life that one looks forward to having Mr. Graham shed light upon.'" According to Mattison, not another negative word was spoken regarding Graham's visit.

Mattison was working in the recording studio when Graham finally preached, and he listened to the sermon from there. There is a hint of a smile in Mattison's voice as he adds, "Even Paul Lehmann slipped in and listened from the sound room." They both were impressed by the young revivalist's sincerity and powerful preaching.

Jim Emerson (M.Div., 1949) arrived at Princeton at the beginning of the spring term of 1946. "During the war years, the Seminary graduated a class of students at the conclusion of each term so that graduates could quickly move on to roles in the military — usually as chaplains.

"When I arrived as a beginning junior class member on a Saturday, there was a heavy rainstorm. My radio and lights did not work. I felt alone. Had I made a mistake in coming to Princeton? On that Monday night, however, I sat in the back row of

Miller Chapel for the small commencement exercises. As the commencement speaker rose to give his address, I noted a man with a stately gray head, the traditional black robe, and a bright red tie. I looked in the bulletin and suddenly came alive as I saw the speaker's name — Robert E. Speer.

"He preached a sermon titled 'The Preacher's Book.' To hear that man — already a legend — ended any doubts about my decision to go not just to seminary but to Princeton Seminary. His focus on the Bible struck home." It was the last time Speer spoke on campus before his death.

Almost universally, the preachers most admired and remembered are the Seminary's presidents. Dr. John Mackay, or "Jack Mack" as he was irreverently and fondly called by a number of spirited students, preached on a quarterly basis. John Turpin (M.Div., 1952) can still see Mackay standing between the pulpit and the lectern, his hands behind his back. "He'd speak for 50–60 minutes, and we hung on every word," Turpin says.

Joel Mattison admits being a "balcony sitter." Mattison's placement was what he calls his own "self-imposed exile, born of a humility that he was not worthy to sit near the cross and the table." One time, Mackay preached a sermon about "getting on the road for Christ," and "not just sitting in the balcony." After that sermon, Mattison says he never sat in the balcony again, until a few years ago when he was checking out the pews as part of the chapel renovation assessment! John Turpin remembers using this same metaphor a number of times, and although he was not a "balcony sitter" in the literal sense, the message struck home with him as well.

Those who attended Princeton Seminary during the tenure of Dr. James I. McCord remember fondly his Monday leadership in Miller Chapel. "You could always count on hearing something worth hearing," reminisces Bob Heppenstall. "I will always remember hearing that deep, gravelly voice of Dr. McCord's reading the Scripture lesson, 'In the year when King Uzziah died….' Listening to Dr. McCord made me proud to be a Presbyterian, and to be at Princeton." Heppenstall's fondness for McCord extends beyond his preaching. "My father died during my Seminary years," Heppenstall relates. "I was blessed by Dr. McCord's pastoral care during a very sad and painful time in my life."

In the 1970s, there were times when some students felt as though the pulpit in Miller Chapel was being used as a soapbox, a place where people pressed their own personal viewpoints. For Art Fogartie (M.Div., 1978), McCord's sermons were a saving grace from the misuse of the pulpit. "When McCord's bullhorn voice erupted, 'Hear the Word of God,' it represented not a request, but an imperial summons into the Shadow of the Most High," writes Fogartie. "And though the literary references often sent me scurrying to the public library and the theological concepts continually shot past me like the Mad Max truck drivers on Route 1, I listened to the point of exhaustion lest some pearl of great value slip by without recognition. So I went, every Monday, to hear the Voice… to stand before the Word… to feel the Presence."

During the time of the Los Angeles riots and fires that erupted after the Rodney King verdict, Elaine Hinnant (M.Div., 1989), who was ordained in Miller Chapel, was serving as an administrator at the Seminary. "Both the president, Dr. Thomas Gillespie, and the campus chaplain, the Rev. Michael Livingston, stood up the next morning and talked about what was happening in Los Angeles, where both of them had grown up. They spoke from their hearts to an intensely divided and racially conflicted issue in our nation and offered leadership to the campus as it was responding, too. That day stands out in my memory as the one time that national and world conflict were really spoken about in relation to our life at PTS."

Some of Carmen Fowler's (M.Div., 1993) fondest memories of her Seminary years were the days when President Gillespie preached in chapel.

"His call to worship was always the same," she says. "'Everyone who is thirsty, come to the waters; and you that have no money, come, buy and eat!' With those words he seemed to lay down his presidential persona and become again the pastor of a hungry and thirsty flock. He taught us from his favorite Pauline epistles and challenged us with the words of the prophets, but always he proclaimed the Gospel of Jesus Christ. There are days when I am preparing a Sunday sermon that I wish I had taken notes. But it wasn't a class we took in Miller Chapel, it was worship — the community gathered, despite all that divided us — around the Word."

Worship in Miller Chapel has always been enhanced by the incredible music that has been an essential component of many chapel memories. "It wasn't just the acoustics, which were fantastic," says John Turpin, "but the sound of all the voices joining together in singing the great hymns." For Turpin, singing hymns such as "Father, We Praise Thee Now the Night Is Over" was the perfect way to launch a new day.

Bob Heppenstall chose to be yet another self-proclaimed "balcony sitter" because he loved hearing the joyful music of the singing of the hymns waft up to where he sat. "The music lifted my soul," he says, and this statement is echoed almost unanimously by those who shared their memories of Miller Chapel, no matter where they chose to sit.

Ray Lindquist joined the Seminary Touring Choir under the tutelage of David Hugh Jones. Every Sunday, the choir traveled to three different churches and sang: once in the morning, once in the afternoon, and once in the evening. "This gave us a great experience of worshipping in different churches," Lindquist recalls, and also gave



Going to the chapel…

Many PTS students were married in Miller Chapel. Damon and Mary Hickey (Class of 1968) were married there in May 1967, a year before their graduation. This picture was taken on the steps of the chapel twenty-six years later when they returned for their twenty-fifth class reunion in 1993.

the students a chance to visit various other countries during the summer months.

Yet even though Lindquist and others in the Touring Choir did not often sing in Miller Chapel, it was there that choir practice was held. "I was struck with the quality of the light streaming through the windows in the late afternoon, as we practiced in that beautiful setting."

For Mattison, the hymns of Isaac Watts hold a special place in his heart. He worked along with David Hugh Jones when the hymnal was being revised in the early 1950s. Students were offered an elective class to work with Jones on researching the hymns and their history.

But one of Mattison's favorite memories of music in Miller Chapel came when Jones was playing the organ at a service for an incoming class of students. Jones always played "with vigor," and the music rebounded from the walls of the chapel. On this particular day, as the strains of "Guide Me, O Thou Great Jehovah" boomed through the pipes, Mattison heard a terrible noise coming from the basement. Rushing downstairs into the depths beneath the sanctuary, Mattison discovered a hole in one of the organ pipes. Acting like the Dutch Boy at the dike, Mattison plugged the hole with his finger while Jones continued to pound away on the keyboard. "I heard the hymn with all my senses that day!" Mattison laughingly remembers.

For Peter Kim (M.Div., 1987), Miller Chapel was the place that alleviated his early anxieties about being a student at Princeton. During the first week of orientation, all the new students were invited to a hymn sing in the chapel. David Weadon, who was the organist and director of music, led the students through the hymn sing, commenting on the hymns as they sang, and instilling his own enthusiastic love of music in the process. "He was quite embracing of what the students were going through, our anxieties and fears," Kim recalls. "The hymn sing was healing and very encouraging. It was just what we needed." Kim gratefully remembers how Weadon made a point of befriending the students, inviting them to join the choir. "The time spent in chapel gave the perfect balance between academics and spiritual nurture. Chapel was a vital part of my years at PTS."

For some students, Miller Chapel offered them their first experience in preaching. It was not always a pleasant memory. "My senior sermon was a life-changing event, if only for me," says Mattison. "I had determined to preach a biographical sermon as a way of trying to bring some new light to the Gospel. We were not allowed to use notes, since we were required to stand between the pulpit and the lectern. Self-consciously, I approached the center of the chancel and turned to face my audience. At that moment, I realized, too late, that I had not chosen my Scripture text through any form of inspiration or even accuracy, but I knew that I could not at that late moment depart from the sermon copy that I had handed in a week earlier. Terrified, contrite, and mortified, I blurted out the opening words of my sermon: 'My name is Mary Magdalene.' I had not considered gender but had only meant to deal with being a sinner."

Mattison pauses. "The reaction ranged from laughter to anger. When I left Miller Chapel that day, I knew that I was called to some other form of ministry than that of preaching the Word." Mattison indeed went on to study medicine and become a doctor. Yet a few years ago, he had the opportunity to preach again in Miller Chapel. "This time, the sermon was printed in the *Princeton Seminary Bulletin*." A photograph of Samuel Miller hangs in Mattison's medical office even to this day.

Glenn Puder's (M.Div., 1935) preaching experience at Miller Chapel was no less traumatic than Mattison's. "Dr. Andrew Blackwood was the homiletics professor while I was there in the 1930s. He was from the old school of preaching. Have you ever heard of 'hazing?' That's how it felt to preach in front of Blackwood and my classmates. After preaching to my peers like that, going into a congregation and preaching with a few crying babies in the background never phased me one bit!"

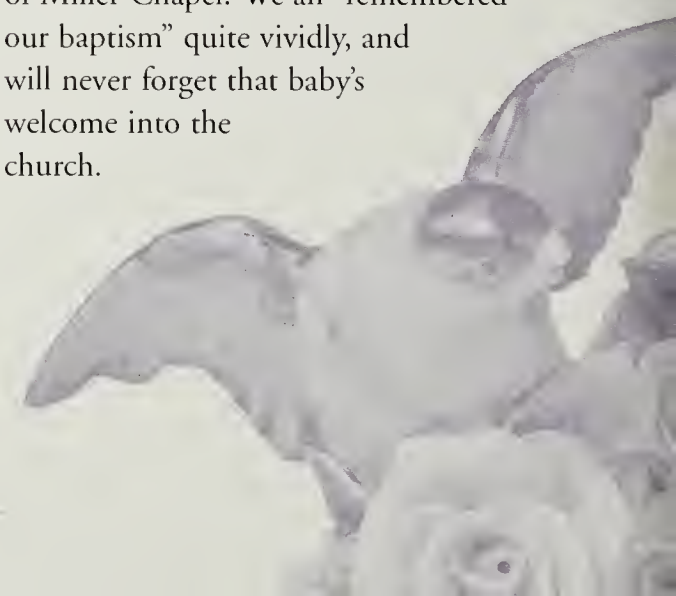
Blackwood's techniques, though rigorous, also taught Puder a great deal about preaching. "He taught me to be definite and industrious in my preaching." Looking back over the years, Puder wishes now he'd preached a few more expository sermons. "Mine tended to be topical and seasonal."

Peter Kim couldn't sleep the night before his senior sermon. "There was a bad storm going through the area, and the possibility that school might be canceled. I spent the entire night before my sermon awake, trying to prepare for my sermon and hoping at the same time that school might be canceled." Kim's two fears about preaching were that he would be proven "exegetically insufficient" in front of the faculty and students, and that he would disappoint the Korean Presbyterians and their evangelical expectations of preaching.

The storm did not bring its promised respite, and Kim arrived at the chapel the next morning in a state of numbness. After worship, two people approached him. One, a Ph.D. student and precept leader, told him, "You said quite a few thought-provoking things today!" That ended Kim's first fear. Then he was approached by a Korean student. "That was quite an evangelical sermon for Miller Chapel!" the student told him. Kim breathed a sigh of relief. Whereas his first fears of being a student had been alleviated during the hymn sing several years before, his anxieties about preaching were also put to rest in the gracious sanctuary of Miller Chapel.

As for my own experience, the turning point in my call to ordained ministry came in Miller Chapel. I applied to Princeton with no intention of ever becoming an ordained minister. I enrolled in the Master of Arts in Christian Education program, hoping someday to become a teacher in a church. Yet during my first year at Princeton Seminary, sitting in the chapel day after day, listening to the wonderful sermons and preachers, I felt God nudging me into ministry. "You could do that. You could be the one in the pulpit," it seemed that God was saying to me. Indeed, after fifteen years serving as an ordained minister, I confess that preaching is one of the aspects of ministry I most enjoy. I'll always be grateful to Miller Chapel for being the place I finally listened to God's call.

Miller Chapel is a place where a myriad of holy moments have been celebrated in varied and meaningful ways. Babies have been baptized. Once on a freezing Saturday night during the Easter Vigil, a young infant was dipped in a vat of water on the steps of Miller Chapel. We all "remembered our baptism" quite vividly, and will never forget that baby's welcome into the church.



While a chaplain at Trenton Psychiatric Hospital, Joanne Martindale (M.Div., 1988) discovered she was pregnant with her first child. When she heard the good news, her then husband, Mark George, was working on his Ph.D. at PTS. Joanne left work and told her husband the wonderful news in front of Miller Chapel, just steps away from where that shivering infant had been baptized during the Easter Vigil. Miller Chapel was the site of another high point in Martindale's life: she was ordained there on March 11, 1989, one year after her graduation.



Elaine Hinnant

Elaine Hinnant also was ordained in Miller Chapel, after being called to the Seminary as assistant director of vocations and admissions in February 1990. Since Dr. Gillespie could not be present, Dean Conrad Massa served as the PTS faculty member to install Hinnant. "The day before my installation, the memorial service for former president McCord was held in the chapel. In Dean Massa's remarks, he spoke of how Dr. McCord would have liked knowing that a woman from Texas was being ordained and installed the day after his memorial service, since McCord was a fellow Texan!"



Joseph Du Yol Choi

Miller Chapel holds a very special place in the hearts of Lincoln (M.Div., 1955; D.Min., 1975) and Jean Griswold. Lincoln and Jean grew up in the same town. He met her through a best friend, but figured she was the friend's sweetheart and thus off limits. A few years later, the two met again while both were worshipping at a Thanksgiving service. They began seeing each other on a steady basis.

"On February 14, 1955, while sitting in a pew in the back of Miller Chapel, I asked Jean to marry me," Lincoln recalls. "I gave her a ring, and then we walked over to the Commons to eat. As we entered the dining hall, everyone there broke out in singing, 'Let Me Call You Sweetheart.' It doesn't take long for a good word to travel across the Seminary campus!"

Joseph Du Yol Choi (M.Div., 1989; Th.M., 1990) and his wife, Jung-Sook Lee (Ph.D., 1997), also chose Miller Chapel as the place where they sealed their wedding vows on May 28, 1988. "My pastor from Los Angeles married us. We were so happy to be married in Miller Chapel because our friends from Princeton, and my wife's friends from Drew University (where she began her Ph.D. program) could come, as well as the people from the two congregations we were serving in New Jersey."

That's quite a change from the days when John Turpin went to seminary already married. In those days, Turpin received a letter from the dean expressing surprise that he would chose to come to seminary as a married man. "Basically, we were told that we were on our own as far as finding housing," Turpin remembers.



Carmen Fowler

Miller Chapel holds some painful memories, too. In 1954, Dr. Edward Howell Roberts, dean of students and associate professor of preaching, preached at the memorial service for two students, John and Poppy Swink, who were killed in a car accident. All the long hours of book learning took on deeper meaning as students and faculty gathered to give witness to their belief in the resurrection power of Jesus Christ, whose mission and ministry they had been called to carry into the world.

For half a century, Jim Emerson has reflected back on his time at Princeton Seminary, and Miller Chapel is the place of many of his fondest memories. "I have the memory of sitting in that chapel in prayer — whether it was before an examination, a major decision in my life, or just a time of reflection and seeking God's presence."

Recollections of Miller Chapel stretch beyond the realms of memory. Glenn Puder was so moved by the beauty of the chapel's architecture that when the church he was serving in California was destroyed by an earthquake, Miller Chapel became the inspiration for the design of the new sanctuary. And, according to Puder, even talking about Miller Chapel sixty-four years after his graduation "revives my own wonderful memories of Miller Chapel."

These memories and experiences are precious and to be cherished. As Miller Chapel goes through yet another renovation, those in charge of the planning and implementation of any changes are keenly aware of the need to preserve the treasured times that have been integral in the lives of thousands of people who have worshipped and preached in the building named for Princeton's second professor.

For these experiences may be among the ties that bind Princeton's alumni/ae most closely to each other.

On the wall above Carmen Fowler's desk at her church in Rabun Gap, Georgia, hangs a black and white photograph of Miller Chapel taken by Joel Mattison. Mattison gave it to her as a gift at her ordination in 1993. Calligraphied on the back are these words from Genesis 28: "This is none other but the house of God and the very gate of heaven."

For those who sat for hours on the chapel's well-worn pews, praying and working out their faith in fear and trembling, for those whose pastoral identity was forged in its sanctuary and whose preaching was honed in its pulpit, Miller Chapel is surely the house of God. ▮

Kathleen Long Bostrom, a 1980 M. A. and 1983 M. Div. graduate of Princeton Seminary, is a mother and writer who lives in Wildwood, Illinois. With her husband, Greg, she is copastor of Wildwood Presbyterian Church.

We hope this story will stimulate your memories of Miller Chapel. We know that many alumni/ae and friends may have stories and memories to share about experiences connected with the chapel. If you have such a memory, please send it to us by email (inspire@ptsem.edu) or by mail. Depending on what we receive, we are considering publishing a book of reflections on Miller Chapel and what it has meant to Princeton Seminary alumni/ae and friends. *The editor.*

A Sanctuary *for the Spirit*



photo: Chrissie Knight

Pulling Out All the Stops

by Barbara A. Chaapel

Hanging on the wall just inside the door of Joe and Elizabeth Engle's New York apartment is a small frame displaying two bits of paper — a bill for £15.80 for dinner at the Handsel Restaurant in Edinburgh, Scotland, and a scrap of paper bearing an Edinburgh address and the words "4:00 o'clock" and "Betty Barr."

The framed keepsake holds the place of honor among the Engles' gallery of paintings and mementos because the loves of Joe Engle's life — his wife, Elizabeth, Reformed preaching, organ music, and Scotland — all came together on an Edinburgh Saturday morning twenty years ago.

Engle was a tourist that day in the land of his ancestors when he walked into St. Giles Cathedral for the first time in his life. "I wanted to see where John Knox had preached in the 1560s and to hear the organ," he remembers. He approached an elder arranging flowers for an afternoon wedding and asked her where the console was located.

"She didn't know," he laughs, "but I asked her to have dinner with me. She turned me down, but invited me to tea, and we had dinner the next night." Eighteen months and fifteen trips to Scotland later, Engle married Elizabeth Barr.

Joe Engle has always loved the Presbyterian Church. A native Ohioan, he traces his Scottish Presbyterian roots back

to 1690, and more recently to the Fairmont Presbyterian Church in Cleveland, where he was ordained an elder. He is proud to be part of a tradition that educates its clergy to preach carefully prepared sermons.

"A good sermon lifts you up to the goodness of life, opens a window to God," he says. "Wherever there is strong preaching, there is a strong church."

And Joe Engle knows that it is not just the minister who makes preaching strong. It is also the seminary, and the committed lay person. Engle served for nine years on the Union Seminary (New York) board of trustees and endowed a chair in preaching there. James Forbes, minister of Riverside Church in New York, was its first occupant.

While on the Union board, Engle met James Kay, then a Ph.D. candidate at Union and now on the PTS faculty. He began to learn of Princeton's historic commitment to teaching both homiletics and speech.

"So many theological seminaries today do not require their students to even audit a course in homiletics," Engle opines, "let alone take a course for credit. [Princeton requires both.] Because Princeton is so serious about preaching, it made it easy for me to want to support their efforts."

Support them he did, endowing the Joe R. Engle Chair in Homiletics and Liturgics in 1997 (now occupied by James Kay) and in 1999, a new chair in preaching named to honor his wife — the Elizabeth M. Engle Chair in Homiletics, which has been assigned to Nora Tubbs Tisdale.

"I've been blessed in being exposed to so many wonderful preachers in my lifetime," Engle says, naming Ganse Little, Theodore Parker Ferris, David H. C. Read, James Forbes, and Thomas Tewell. "They have had a profound effect on me, and I want to do whatever I can to assure that the church will continue to train these wonderful messengers of hope."

Joe and Elizabeth Engle's generosity does not stop with supporting future preachers. While Joe is not himself a musician, he says that the sound of the pipe organ, "the king of instruments," feeds his soul.

Twenty years ago, Engle gave a new pipe organ to the Presbyterian Church in Coshocton, Ohio, in honor of his parents, who were longtime members of that congregation. More recently, he and Elizabeth provided a small Allen organ to the 100-member church they belong to in the Cayman Islands. The church, founded in 1846 by a Church of Scotland minister from Jamaica, seats 128 people, and it is a short walk from the Engles' vacation home on the island.

Princeton Seminary's Miller Chapel will be the third beneficiary of Joe Engle's passion for the organ. He has made a generous gift for the tracker organ that organ builder Paul Fritts of Tacoma, Washington, is constructing for the renovated chapel chancel.

The tracker organ, chosen by the chapel renovation committee and by C. F. Seabrook Director of Music Martin Tel, is a mechanical-action, rather than an electrical-action, instrument. "Everything is connected mechanically in a tracker organ," Engle explains, "so you hear a cleaner sound." He is thrilled with the selection of Fritts to build the Miller organ. Although he doesn't know Fritts personally, Engle calls him one of the top organ builders in the nation. "Joe is an organ groupie," laughs Elizabeth.

Elizabeth and Joe do not support the church's preaching and music ministry from a distance. In the 1980s, they were members of Madison Avenue Presbyterian Church in Manhattan, where Elizabeth was an elder. Today they worship at Fifth Avenue, in part because they can walk to church. "It's our neighborhood church," says Joe.

Fifth Avenue's ministry gives them hope at a time when they know that many churches are struggling. "On Easter there were lines of people around the block waiting to get into the sanctuary," Engle says. "There were more than 3,400 people in church that day; they were literally standing in the aisles."

He also applauds that congregation's center of adult Christian education, a dream of its pastor, Tom Tewell (Class of 1973). It brings hundreds of people to the church on weeknights to study theology and the Bible.

Joe Engle's enthusiasm for the ministry of the Reformed family of the church of Jesus Christ is more contagious because it is not naive. "I know there is a lot of tension in the Presbyterian Church today, a lot of fights," he says. "But we should remember that these troubles are not unique to our time in history. Consider the fact that all the pipe organs in Scotland were destroyed after the Reformation, and it was only in 1807 that the first organ in Scotland was reinstalled — in St. Andrews Church, Glasgow. The outcry was so great against it that it remained only a few months before the presbytery ruled the use of organs in public worship of God contrary to the law of the land and of the church."

It was not until 1878 that an organ was built in St. Giles, the first organ successfully installed in post-Reformation Scotland.

Joe Engle plans to be on hand when the new organ is installed and dedicated in Miller Chapel in the fall of 2000. Though he had never visited the Seminary campus before 1992 and has never heard a sermon preached in Miller Chapel, he looks forward to hearing the Word of God preached there and honored by the new organ's rich chords.

"To listen to the sounds of a great tracker organ and have it followed by a fine sermon is, for me, the most wonderful experience in the world." ▮



Late Night Thoughts



Late Night Thoughts

on Preaching and Worship

from Princeton's Preaching Professors

In addition to being the center of worship for the Princeton Seminary campus, Miller Chapel is where students learn to preach. *InSpire* asked PTS's three preaching professors to reflect on their teaching and their experience of preaching and worship.

James F. Kay, the Joe R. Engle Associate Professor of Homiletics and Liturgics

High above Middle America the TWA flight attendant struck up a conversation with me and my PTS colleague, Charles Bartow.

"Are you professors?" (Had she seen our books on Calvin balanced on our tray tables?)

"Yes," I averred.

"What do you teach?"

"Preaching," I replied.

"My husband is a preacher. We're National Baptists in St. Louis."

Then it was my turn: "Do you think preaching can be taught?"

"I don't know," she said politely. "I do know that you can't preach without the anointing."

Can preaching be taught? I often ask myself that question, especially when colleagues ask with furrowed brows if the student preaching in Miller Chapel yesterday happened to be one of mine! (Of course, when students preach well, it is tempting to claim I taught them everything they know.)

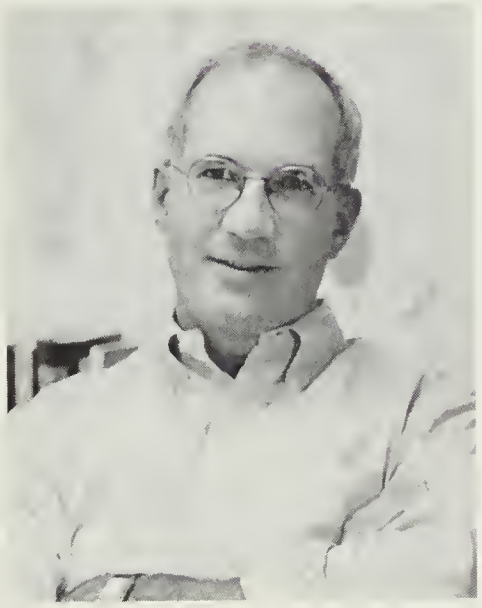


photo: Carolyn Herring

The ability to preach is a gift from God, the "gift of prophecy" the New Testament sometimes calls it. It is certainly not the only gift the Spirit passes around to the people of God, but some Christians are more gifted as preachers than others. One hopes that persons claiming the call to the ministry of the Gospel will have in some measure the gift of prophecy or "the anointing" from on High, as my flight attendant put it.

Most preaching is learned through imitation. I remember at sixteen trying to imitate Peter Marshall (à la Richard Todd in *A Man Called Peter*), complete with those Scottish burrs! (Aren't congregations patient?) Later, I modeled my preaching on my college chaplain, Reuben Welch, a biblical expositor, who knew what grace was and who incarnated preaching as pastoral care.

When I went off to divinity school, I never took a preaching class. It was the '60s, and preaching was passé. It was years later, after I was ordained, that I took my first preaching course from Bill Skudlarek, a Benedictine and a Princeton Ph.D. (Class of 1976) teaching at St. John's Abbey in Collegeville, Minnesota. In retrospect, those summers at St. John's were a turning point for me. I began to think theologically about what I was doing, rather than simply relying on my gifts and the churchly models I had imitated. Later, at Union Seminary in New York, I had the privilege of serving under James A. Forbes as a tutor in his basic preaching class, and to continue thinking about preaching from the standpoint of what Rudolf Bultmann called "the Christ-event."

All of this is to say that there are many ways we come to the preaching task even before we take Introduction to Preaching. Students bring all sorts of experiences and models into the classroom. What I try to do as a teacher of preachers is to encourage them to join me in exposing what we bring to the pulpit "to the light of the knowledge of the glory of God in the face of Jesus Christ." Such testing of our proclamation is necessary for the sake of the preacher, the church, and the Gospel itself. As a teacher of preachers, I am also a coach or a cultivator trying to assist students in stirring up their gift of prophecy. There are certain basic skills of the homiletical craft that can be taught, things like exegetical method, sermonic structures, and rhetorical devices.

What I cannot teach students is how to create faith, hope, and love. That's the Triune God's job. No rhetorical techniques or hermeneutical theories can ever replace the anointing of the Spirit. But God's graciousness does not justify our cavalierness or our carelessness. If only God can make the Gospel significant, surely we preachers are called to signify it to the best of our ability, our offering of thanksgiving and praise.

And, so, conversing at 30,000 feet above the heartland, I still found the homiletics classroom necessary, if simply to remind would-be preachers and their teachers that it is only relatively necessary. Come, Holy Spirit!

Nora Tubbs Tisdale, the Elizabeth M. Engle Associate Professor of Preaching and Worship

The teaching of preaching and worship is, for me, not only a calling and source of great joy; it is also a sacred trust that I carry out on behalf of the church of Jesus Christ. In teaching these disciplines, I find myself dealing with those holy acts that lie at the very heart of the church's life, forming and reforming it for ministry and mission.

I enjoy teaching preaching and worship because they are integrative and imaginative acts. They not only require students to be able exegetes of biblical texts; they also require students to be able exegetes of congregations. Preaching and worship not only require students to be grounded in the theology and history of the church through the ages; they also require students to interpret that faith with imagination and intelligence for a new day. They not only require students to think about the faith; they also require them to embody it, to confess the faith that is within them.

I often tell students that preaching is one of the most vulnerable acts we engage in. When we preach, like it or not, we reveal far more about our own faith and life than we know. Consequently, the teaching of preaching needs to be undertaken with great sensitivity and care. My own mantra and aim in the classroom, as well as in the pulpit, is to "speak the truth in love." It is critical that the classroom be a place where truth-speaking can take place and where students can receive honest feedback on their sermons and designs for worship. It is equally critical, however, to build communities in which critiques are offered in a spirit of building up, rather than tearing down, and in which the motive for such speaking is one of compassion for the preacher and for the church.

In recent years, three areas have become focal for my own scholarship and teaching of preaching. Each of these areas of interest has arisen out of my own life experience in the church — as a preacher/pastor, as a woman, and as a scholar/teacher.

Preaching and its congregational and cultural contexts

I began my ordained ministry serving, with my husband, Al, as pastor of four small congregations in central Virginia. During those years I began to realize that while my seminary training had well prepared me for exegeting biblical texts, I was far less able to "exegete" congregations, and to preach a word that was not only faithful to the Gospel, but also fitting and transformative for the small, rural, and diverse congregations I was serving. Consequently, I have devoted a great deal of my scholarly work to identifying means by which local pastors can become better exegetes of congregations and their cultures, and reflecting on what such exegesis means for the theology and the art of preaching.

The title of my recent book *Preaching As Local Theology and Folk Art* accurately reflects the direction in which my research has taken me. Preaching is not only an act in which pastors reflect upon the theology of the ages and bring it to bear in their sermons; it is also an act of "constructing local theology" in which the preacher listens deeply to her/his congregation, discerning through a "thick description" of the signs and symbols of its corporate life the "local theologies" that are evident within it, and preparing sermons that, at their best, are theologically "transformative" for a particular body of God's people. In like manner, contextual preaching is more like a "folk dance" (my operative image is the Big Circle Mountain Dancing of Appalachia) than the performance of a ballet (in which people go away marveling over the skills of the performer). In contextual preaching, the leader of the dance of faith stays close to the ground of the congregation, using examples, images, language, and forms that enable the local community of faith to want to put on their own dancing shoes and join in.



photo: Carolyn Herring

Women and preaching

Because I grew up in the life of the church at a time when women were often either discouraged from lifting their own voices in the pulpit, or actually forbidden to do so, I have a special concern for women and issues related to them in preaching. Some years ago I developed a course called Women's Ways of Preaching, which I have regularly taught — not only as a continuing education course for women clergy, but also as a course for seminarians. One of my goals in that course is to provide "safe space" in which women can freely and openly discuss issues of concern for them in preaching. Among the issues we have discussed are call to ministry (and the painful ways in which women's calls are still denied or discouraged in today's church); authority in preaching (and the ways in which women redefine it); gender and speech issues in preaching (and both the possibilities and challenges posed when women's speech patterns — such as the more frequent use of qualifiers and hedges — find their way into the pulpit); and the use of experience in preaching (and both the liabilities and unique gifts women bring to the pulpit in this regard).

In addition to writing articles specifically devoted to this topic I am also seeking to celebrate the gifts of women preachers by serving as editor for the next three volumes of *The Abingdon Women's Preaching Annual* (first volume due for publication in the spring of 1999). This lectionary-based annual will include the sermons of women in a variety of denominations and ministry locations, as well as aids for worship designed by women.

Preaching and the life of worship

One of my own commitments in teaching is to help students think about preaching within its larger locus of Christian worship. To that end I not only share (with my colleague, James Kay) in the teaching of a basic course in Reformed worship; I also teach courses that try to integrate preaching and worship and that require students to practice the preparation of entire worship services.

I am also beginning to reflect more deeply on the questions pastors and seminarians continually pose about the multicultural and contemporary challenges regarding worship that are facing pastors today, and on some of the markers (theological, historical, liturgical, contextual) that might help pastors navigate the worship "shoals" with integrity, intelligence, and care. One of my current projects is the editing, with my colleague in biblical studies, Brian Blount, of a volume of essays written by our faculty that will address issues of multiculturalism and worship from

biblical, theological, and pastoral perspectives.

Cleo LaRue, the Francis Landey Patton Associate Professor of Homiletics

I first entered Miller Chapel at the invitation of a student guide during my first visit to the campus as a prospective student in the spring of 1986. "Daily chapel?" I asked. "Even at my alma mater, evangelical Baylor University, chapel was held only twice a week. And only freshmen were required to go." The guide assured me that attendance was strictly voluntary.

Sitting in Miller Chapel that day, for the first time in my life the order of worship seemed fast paced and tightly structured. It went strictly according to the printed program. The music was pleasant enough, but it was disconnected from worship for me because I could not recognize anything the organist played. Thus I was at pains to incorporate the music into my meditative quest for the presence of God. Music had always been special for me because in my tradition the familiar hymns played by the organist were heard as a testimony to the faithfulness and steadfast love of God. Not being able to recognize the music left me longing for a testimony from the instruments.



photo: Jay Gardner

Because I came to maturity in the nonliturgical National Baptist Convention, the formal liturgy, though interesting, struck me as cold and contrived. As I read the written prayer, I felt I was worshipping with my lips while my heart was far from God. The sermon of the student preacher struck me as a folksy chat with plenty of laughter to go around but not as a provocative, life-altering word from on high. To top it off, the worship service ended with no invitation to Christian discipleship. The metaphorical "doors of the church" were never opened, and worshippers were not invited to come and give their hands to the preacher and their hearts to God. I kept wondering that first day how one went about "joining" a Presbyterian church. I thought to myself on the way out, "Boy, I'm glad they don't require you to come to this service every day."

Thirteen years later, I have either been co-opted by the Presbyterian expression of the Reformed tradition, or my provincial view of the kingdom of God has been significantly enriched and enhanced. Probably a little of both. I now believe that chapel, at its best, respects the various traditions on campus, but never allows the service to stray too far from some recognizable form of Reformed decency and order in worship. Those in charge of chapel worship encourage students to express the particulars of their traditions while insisting that they be mindful of the broader worship community.

For example, David Weadon, the Seminary's former director of music, allowed leaders to select hymns that were meaningful to their traditions, but he would not allow them to select those he felt were inappropriate for certain occasions or at certain places in worship. When a worship leader asked David why he or she couldn't sing a song of choice, David gently gave a lesson about the purpose and place of each hymn in the worship setting.

However, David also listened to why a hymn of choice was meaningful to a preacher. And while he usually won the argument, both went away with an appreciation for the other's theological perspective and faith tradition. Usually, preachers were offered a hymn they recognized, but it was a hymn that David considered appropriate for worship that day.

Michael Livingston, the former director of the chapel, in his own quiet and unobtrusive manner, also insisted that the interests of the broader worshipping community be recognized and respected. He gently nudged novice preachers toward inclusive language and jokingly shamed the long-winded Baptists into preaching shorter homilies in the chapel.

Daily worship in Miller Chapel has been a broadening experience for me that continues to be both meaningful and instructive. It continues to be the place where the community regularly gathers around what unites us — the Gospel of Jesus Christ. I have always been amazed at the power of the Gospel to reach across denominational, geographical, and racial barriers. Placing myself in the rhythm of that reach, I have learned in chapel to look for what unites us while at the same time respecting the many and various expressions of faith within this community.

Now, after thirteen years, I recognize and sing with some confidence many of the hymns of the Presbyterian church. Those I truly recognize, I sing with full-throated joy and gusto. Those that I continue to have difficulty with I sing in a muted first gear. More importantly, I've attended chapel long enough to know that even the Presbyterians don't recognize all the hymns that are played and sung in chapel! ▮

From the Pulpit of Miller Chapel

Many well-known men and women have preached or lectured from the Miller Chapel pulpit over the years. These are only a few of them. Do you remember hearing others?

Ralph Abernathy
Karl Barth
Phillip Berrigan
Eugene Carson Blake
John Sutherland Bonnell
Walter Brueggemann
Emil Brunner
Frederick Buechner
George Buttrick
William Sloane Coffin
James Cone
Fred Craddock
James Forbes
Harry Emerson Fosdick
Billy Graham
Hans Küng
Barbara K. Lundblad
Peter Marshall
Martin Marty
Bishop Lesslie Newbigen
David H. C. Read
Robert Schuller
Elisabeth Schüssler-Fiorenza
Edmund Steimle
James S. Stewart
Barbara Brown Taylor
Gardner C. Taylor
Howard Thurman
Thomas F. Torrance
Phyllis Trible
Cornel West
J. Christy Wilson
Jeremiah Wright
Andrew Young



photo: Carolyn Herring

Princeton Students Keep Excelling in the Pulpit

For the second time in its nine-year history, the prestigious David H. C. Read Preacher/Scholar Award has been given to a student from Princeton Theological Seminary. Brian Ellison learned shortly before his graduation on May 17 that he had been chosen from among thirty-one candidates to receive the $10,000 prize.

Ellison is a native of Puyallup, Washington, and a graduate of Harvard University. He was nominated for the award, which honors the pastor emeritus of Madison Avenue Presbyterian Church in New York City, by two of his preaching professors — Nora Tubbs Tisdale and James F. Kay. "Brian is sensitive to the congregational and liturgical contexts in which he preaches," says Tisdale. "His sermons cause hearers to think."

The Rev. Lynn Barger Elliot, now an associate pastor at the First Presbyterian Church in Ann Arbor, Michigan, won the award in 1993. Princeton Seminary is the only seminary to have two of its students among the award winners.

Keeping Vigil

PTS alums who graduated in the decade of the 1970s will remember Arlo D. Duba as the person who almost single-handedly began the Princeton Seminary Paschal Vigil. While Duba, who was from 1969 to 1982 both the Seminary's director of admissions and director of the chapel, had help from students and faculty in planning and leading the historic Easter service, the vision for the vigil was his.

In 1968, Duba was studying at the Advanced Institute in Liturgical Studies at the Sorbonne while on sabbatical from his position at Westminster Choir College. He became interested in the worship and liturgies of the Orthodox Church, the Roman Catholic Church, and the Jewish synagogue. He visited liturgical communities in Taizé, France, and Bossey, Switzerland, and participated in a Russian Orthodox Easter Vigil.

"I began scheming about how I could introduce the fantastic service dramatizing the Paschal cycle that flourished in the medieval church to the contemporary Protestant church," Duba laughs, "and then Dr. McCord arrived in Paris to offer me a position at the Seminary!

"There seemed no better place to try the vigil than a theological seminary."

The Princeton vigil had its start in a class Duba taught with his speech department colleague G. Robert Jacks — Arts in the Service of the Church. "We tried to stimulate our students' creativity," Duba explains. "We encouraged them to design banners, choose music, use symbols, and find ways to dramatize the story of faith. Christian worship is incarnational; it should use the flesh and blood of earthly life."

Students began to try out some of these ideas in daily chapel services, and then in 1973 planned their first vigil.

"We modeled our vigil on the re-enactment of the story of salvation dramatized in the early church at Easter," Duba says. "It was a huge success, one of the most memorable events of my ministry." More than sixty students took part in the vigil's planning and leadership, as did members of the faculty and staff.



A several-hour service culminating at midnight of Easter morning, the vigil began and ended in Miller Chapel. Throughout the service, participants read the story of faith from the Old and New Testaments, sang hymns, walked from place to place on the campus to symbolize the journey of salvation, celebrated the sacrament of baptism, and finally re-entered the chapel for an Easter sermon and the sacrament of the Lord's Supper.

"We had incredible support from President McCord and Dean Adams," Duba remembers. "Even though he didn't always agree with everything in the vigil, McCord always saved the date so that he could preach the central sermon. That was the pattern in the early church — the bishop always preached the vigil sermon."

Duba is also grateful for the support of faculty colleagues Karlfried Froehlich and Kathleen McVey, who also served on the chapel council. From the Lutheran and Roman Catholic traditions respectively, each "gave historical and biblical background to our worship experiences," he says. The council, responsible for overseeing daily chapel services, was also a seed bed for student worship leadership. Jana Childers, now associate professor of homiletics at San Francisco Theological Seminary, chaired the council during her student days.

In addition to the vigil, Duba made some very practical contributions to the chapel during his tenure, including a dimmer switch to provide more dramatic use of lighting, a new sound system, and a liturgical resource room in the basement for students to use when planning services.

Duba left PTS in 1982, after his tenth Paschal Vigil, to become dean of Dubuque Theological Seminary. If there is one contribution by which he wants to be remembered, it is for championing the effective practice of Reformed worship. "Princeton has always been strong in teaching the theology and the history of worship and preaching," he says. "But worship is more than preaching, and good theology must issue in good practice." ▮

by Barbara A. Chaapel

Class notes

1965 Howard E. Friend Jr. (B) recently published a book, *Recovering the Sacred Center: Church Renewal from the Inside Out*. It is designed to help readers discover new ways of understanding themselves and the mission of the church at the precipice of the new millennium.

Walter J. Ungerer (M, '83P), pastor of the First Presbyterian Church of Kokomo, IN, has been endorsed by Wabash Valley Presbytery as a candidate for moderator of the 211th General Assembly, which meets June 19–26, 1999, in Fort Worth, TX.

1966 Frank H. Poole (B) finished a three-year stint as interim executive presbyter of Southern New England Presbytery in 1996 and became interim executive presbyter of San Francisco Presbytery in 1997.

William J. Sadler (B) was recently installed as pastor of the First United Presbyterian Church in Alliance, OH.

David B. Stout (M) was named the district superintendent of the Des Moines District of the Iowa Annual Conference of the United Methodist Church.

1967 David D. Gregory (b) is a professor of law at the University of Maine School of Law in Portland, ME.

Kent I. Groff (B) just finished writing *Journeymen,* a book on male spirituality to be published by Upper Room. He took a sabbatical early this year in India and is now writing a book titled *The Soul of Ministry.*

David B. Henderson (b) is a management and organizational consultant with businesses in the U.S., Canada, and Asia. He also works for nonprofits in the U.S. For the last five years he has been the local church consultant for the Wisconsin Conference of the United Methodist Church and served on the Committee on Preparation for Ministry of Milwaukee Presbytery.

Richard C. Martin (M) is a professor and chair of the Department of Religion at Emory University.

William L. McClelland (D) writes, "In 1944–45 I was a combat pilot (B-24 Liberator) in the 8th Air Force 491st Bombardment Group (H). Now I am chaplain of the 491st B.G. Association. I think it is a useful ministry."

1968 D. Calvert Brand (B) has left Presbyterian Healthcare Services in Albuquerque, NM, to accept a position with Clarian Health Partners, which includes Indiana University Medical Center, Methodist Hospital, and Riley Children's Hospital in Indianapolis, IN. He will continue as a CPE supervisor.

R. Glenn Brown (M) is now ministering to the military community in the Ukraine.

1969 R. Brian Lyke (B) is currently serving as the interim pastor of Community Presbyterian Church in Gonzales, CA.

Hugh D. Outterson (G) is retired and serving as a volunteer board member of the Presbyterian Border Ministry.

Chris Petrak (B) is pastor emeritus of the First Presbyterian Church of Stroudsburg, PA. He now owns the Rock River B & B in South Newfane, VT.

1970 J. Paul Cameron IV (E) was recently elected moderator of the Synod of the Trinity's Committee on Older Adult Ministry.

Jackson W. Carroll (D) is coeditor and contributor to a new book, *Understanding Congregations,* published by Abingdon Press. He also gave the Smythe Lectures at Columbia Seminary in October. He is the Williams Professor of Religion and Society at Duke Divinity School in Durham, NC.

John M. Mulder (B), president of Louisville Presbyterian Theological Seminary, delivered the keynote speech, "Does Presbyterianism Have a Future? An American Perspective on Signs of Vitality," at the Church of Scotland's Future of the Kirk Conference at the University of Glasgow last September.

Bob Reynolds (B), executive presbyter of Giddings-Lovejoy Presbytery, was among twenty church leaders whom the archbishop of St. Louis presented to Pope John Paul II when the pontiff visited that city in January. Reynolds attended an interfaith prayer service for 2,000 people that was also attended by the vice president and by the governor of Missouri. "I was moved by the sense of unity among the Roman Catholics, Protestants, Buddhists, Hindus, and Jews in that sanctuary," says Reynolds. "At least for that moment, we felt the hope that I believe the Gospel is talking about." That hope was made incarnate for Reynolds when the Pope asked the governor to commute the sentence of a man on death row in Missouri, and the next day the governor commuted it. ▼



photo: Servizio Fotografico

1971 George Brown Jr. (M) reports, "While continuing to serve as professor of Christian education and associate dean, last July I began additional responsibilities as director of Western Theological Seminary's D.Min. program."

Roderic P. Frohman (B, '83P) reports that after fourteen years as the pastor of Grace-Trinity Community Church in Minneapolis, MN, he has moved to

Class notes

take a bow

William O. Ragsdale ('40B, '48M) was recently awarded the Francis Makemie Award for the best book-length contribution to Presbyterian or Reformed history by the Presbyterian Historical Society for his book *They Sought a Land: A Settlement in the Arkansas River Valley, 1840–1870.*

Robert W. Shaffer ('55B) was awarded the Kentucky Industrial Development Council's Volunteer of the Year award. *The Citizen Voice and Times* reports, "Shaffer was chosen for his volunteerism in community and economic development, his work as an interim pastor, and his devotion to his family." Since moving to Estill County with his wife, Carol, in 1991, Shaffer has split his time between managing a 550-acre farm and helping to create 21st Century, Inc., a nonprofit community and economic development agency.

P. William Hutchinson Jr. ('60B) received a thirty-year service award in December from Rhode Island College where he is chair of the Department of Music, Theatre, and Dance.

Gilbert R. Friend-Jones ('71B) received the Alfred P. Klausler Sermon Award for his sermon "Fingers Pointing toward the Moon," which he preached at the Central Congregational United Church of Christ in Atlanta where he is the senior minister. According to *The Christian Ministry,* Friend-Jones "finds a pastoral way to appreciate other faiths while affirming his own Christianity." The sermon was published in the September/October issue of the magazine.

Carolyn Winfrey Gillette ('85B), copastor of the First Presbyterian Church in Pitman, NJ, has written a hymn, "The Storm Came to Honduras," which received nationwide attention via the Internet. It was also featured on the PBS television program "Religion and Ethics Newsweekly." The hymn is set to the J.S. Bach harmonization of the hymn "O Sacred Head Now Wounded."

The storm came to Honduras, To Nicaraguan towns;
El Salvador felt anguish As rains came crashing down.
O God of wind and water Who made the sea and sky,
Amid such great destruction, We ask a mournful, "Why?"
Great walls of mud and water Swept homes and towns away:
A thousand Rachels weep now For children lost today,
A million madres mourn now As rivers flood the shore —
O Jesus, friend and Savior, You suffer with the poor.
A weaving loom is shattered, A school in ruin lies,
A bridge is washed down-river, A lonely child cries;
O Spirit, send your comfort, And give us faith that dares,
For when our neighbors suffer Our lives are bound to theirs.

Lauren J. McFeaters ('91B) was awarded the Most Outstanding Graduate Student in Counseling Award for the State of New Jersey from the New Jersey Counseling Association. She is interim associate pastor at the First Presbyterian Church in Ewing, NJ.

Berlinda A. Love ('92B) was honored recently for her contributions as an educator by Top Ladies of Distinction, Inc., a nonprofit, educational, humanitarian organization serving youth and adults in Trenton, NJ.

Rochester, NY, to become the associate pastor for church in society at the Third Presbyterian Church.

Roger R. Keller (B) was appointed professor of church history and doctrine at Brigham Young University and was named the Richard L. Evans Professor of Religious Understanding.

Donald P. McNeill (D) is the executive director of the Center for Social Concerns at the University of Notre Dame as well as associate professor of pastoral theology.

David S. Wiley (D), a professor of sociology and director of the African Studies Center at Michigan State University, was named president of the African Studies Association for 1998–1999. This association is the largest scholarly association in the world for the study of Africa. Wiley writes, "This year we will try to strengthen African studies in African universities. Over the long term, we cannot have strong scholarship about Africa here in North America when the academic community there is weakened by economic problems." The Association also encourages more accurate and balanced reporting on Africa in film, television, and the news media in the U.S.

Gary G. Ziegler (B) is a clinical member in the American Association of Marriage and Family Therapists. He completed 1,000 hours of supervised counseling and course work at Penn Council for Relationships, the University of Pennsylvania School of Medicine. He is head of staff of Orchard Park Presbyterian Church in Carmel, IN.

1972 **Daniel L. Consla (B)** is the senior pastor of the First Christian Church (Disciples of Christ) in Mooresville, IN.

David R. Grant (M) wrote *Grant Us Your Peace: Prayers from the Lectionary Psalms,* recently published by Chalice Press. He serves as the pastor of an inner-city church, Knox Church, in Dunedin, New Zealand.

William D. Spencer (B, '75M) is coeditor of *Chanting Down Babylon: The Rastafari Reader.* He and his wife, **Aida Besançon Spencer ('73B, '75M),** also recently coedited two books together: *God through the Looking Glass: Glimpses from the Arts* and *The Global God: Multicultural Evangelical Views of God.* He writes, "This was a fruitful year. We published *Chanting* last April, followed closely by *Global God* and *Looking Glass* at the end of the year. We've been working on all three simultaneously for the last decade."

1973 **Daniel R. Beerman (B)** writes, "I am in my twenty-sixth year as a theologically oriented social worker. I manage all programs for the elderly and the disabled in Forsyth County (Winston-Salem) North Carolina."

Class notes

Wayne C. Blaser (B) was elected to a second term as president-elect of the Presbyterian Church Business Administrators Association.

Robert E. Boenig (B) is professor of English at Texas A&M University and editor of the journal *Studia Mystica.*

Nymphas R. Edwards (E, '75M) became the senior pastor of the United Methodist Church of Burlingame, CA, last July.

Roger C. Harp (B) is the newly elected president of the Lincoln Interfaith Council (Christians, Jews, Hindus, Muslims, Ba'hai, Buddhists, Unitarians, etc.) in Nebraska.

Olive D. Haynes (B) is parish associate for mission at Indianola Presbyterian Church in Cols, OH. She also serves as the midwest associate for Alternative Gifts International of Lucerne Valley, CA. She recently received a Peacemaking Award from the Presbytery of Scioto Valley. She is also a professional beeswax candlemaker.

Pamela Adams Madorin (E) writes, "I am in my eleventh year of teaching at LaVergne High School in LaVergne, TN. I teach French and German, and find the teens a delight to associate with. (I know, dangling preposition.) I have made numerous trips abroad with my students. I am divorced and live with my daughter (age 16) and my son (age 13). I am using my Christian education degree by volunteering in a small mission church here in LaVergne."

Aida Besançon Spencer (B, '75M) recently had her book, *Paul's Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16–12:13, Romans 8:9–39, and Philippians 3:2–4:13*, published by University Press of America.

Steven E. Swerdfeger (E) recently received his Ph.D. from The Union Institute in Cincinnati, OH. His interdisciplinary specialization was in creative writing.

Lloyd F. Umbarger (M) writes that after retiring in 1997, he has been volunteering with Hospice of Baltimore and serving on the board of Harford Habitat for Humanity.

1974

Thomas J. Baughman (B) became pastor of the First Presbyterian Church of Lewisville, TX, in January 1998.

Clinton A. McCoy Jr. (B) serves as the chair and overall coordinator of Interfaith DART (Disaster Assessment and Recovery Team), the ecumenical response to Ice Storm '98 in northern New York.

1975

Clifford C. Cain (B) writes, "I spent last summer serving as interim pastor of the American Protestant Church in the Hague, the Netherlands. This was the same church I had served as associate pastor twenty years ago while a student nearby at the University of Leiden. My wife, Louise, accompanied me back to the Netherlands, along with our children, Rachel and Zachary. Although Louise and I had already lived there immediately following graduation from Princeton, the children were visiting for the first time. What a wonderful and meaningful time it was for all of us!"

Milton J. Coalter (B, '77M) was elected president of the American Theological Library Association last June. He is the Louisville Seminary librarian and professor of bibliography and research.

C. Gideon Forbes (E, '75M) received a Ph.D. in behavioral sciences from the University of San Jose, Costa Rica.

Ocie Holt Jr. (M) received his D.Min. in pastoral care from New York Theological Seminary in 1998.

Arthur B. Schute (M) is serving as the interim director of spiritual care for Bon Secours-St. Joseph Hospital in Port Charlotte, FL.

1976

Belden C. Lane's (D) recent book, *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality,* was published by Oxford University Press.

John S. McAnlis (B) recently became stated supply pastor of the First Presbyterian Church of Chester, PA. He is also working to set up a financial planning practice.

1977

Milton R. Gill (B) recently began serving on the advisory council for the Palm Beach Hospice.

Bruce E. Quigley (B) became the new pastor of the First United Methodist Church of Toms River, NJ, last summer.

James H. Wells (B, '93P) was named regional vice president for Oakland-based American Baptist Homes of the West, a not-for-profit, nonsectarian organization serving seniors through quality care and retirement housing.

1978

Bruce A. Chapman (B) writes, "I am alive and well as pastor of the First Presbyterian Church in Andalusia, AL. South Alabama is a wonderful locale near the Gulf of Mexico."

Nan Jou Chen (M) serves as the dean of academic affairs, director of the Master of Divinity program, and professor of Christian ethics, theology of mission, and theology and cultures for Yu-Shan Theological College and Seminary in Taiwan. Email: lamchiu@ms26.hinet.net.

Ronald H. Cram (E, '85D) recently wrote *Understanding Trends in Protestant Education in the Twentieth Century*, published by the University Press of America. It contains selections from foundational documents from leading figures in Protestant religious education in twentieth-century America and is an introduction to the history of Protestantism.

Steven R. Garstad (B) is serving as the interim pastor of Calvary Presbyterian Church in Wyncote, PA.

Class notes

Jeffrey G. Guild (B) and his wife, Gail, enjoyed a Caribbean cruise to the Bahamas, Puerto Rico, and St. Thomas in November to celebrate their twentieth anniversary. Jeff serves as the senior Protestant chaplain at Altus Air Force Base in Altus, OK.

1979

James S. Bartha (b) reports that he is "selling audiovisual presentation products to the church, school, and business markets in Ohio."

John T. Carroll (B, '86D) has been appointed dean of the theology faculty for Union Theological Seminary and Presbyterian School of Christian Education.

Robert L. Crall (B) is serving as the Protestant chaplain at the naval hospital in Great Lakes, IL.

J. Mark Davidson (B) reports, "We just moved from Texas after fourteen years of ministry and graduate study to Chapel Hill, NC, to accept the call to the Church of Reconciliation (PCUSA). My wife, Allison, a preschool teacher, and our four children love this area."

Gary J. Dorrien (M, E) recently had two books published by Westminster John Knox Press: *The Word As True Myth: Interpreting Modern Theology* and *The Remaking of Evangelical Theology.* He is professor of religion and dean of Stetson Chapel at Kalamazoo College in Kalamazoo, MI.

Maureen A. Fitzsimmons (E) was recently appointed program director for the Monmouth/Ocean Behavioral Health Care Division of Catholic Charities. She is responsible for the school social service program as well as Monmouth Behavioral Health Care Services.

Betty McGehee (B) writes, "I retired as a pastor in New Iberia, LA, and moved to Lake Charles last May. Retirement is great!"

Kenneth E. Onstot (B, '97P) completed his D.Min. at PTS in 1997. His church, Hamblen Park Presbyterian Church in Spokane, WA, recently completed a new sanctuary.

Verney Unruh (M) and his wife, Belva, were honored in a special worship service last year by the First Mennonite Church in Newton, KS, on the occasion of his retirement.

1980

James E. Brazell Jr. (B) serves the Albion-First Presbyterian Church in Albion, MI. He has been elected chair of his presbytery's polity cabinet and was nominated as both synod and General Assembly commissioner for 2001. Email: jebrazell@yahoo.com.

George S. Cladis (B) is the author of the newly released *Leading the Team-Based Church,* in which he uses the theological model of the Trinity in perichoresis as the basis for his practical team-based approach to church leadership. He recently received his D.Min. from Austin Seminary.

Hernando M. Correa (M) writes that he published two books last year in Colombia, South America: *Fears, Panics, and Phobias* and *Folklore,* both in Spanish. Correa is a retired Roman Catholic priest.

Gregory J. Davis (B) writes, "I am back in Houston working as a machinist once again; back in the process toward ordination, perhaps finally to be ordained after a stint as a commissioned lay pastor in western New York."

Lance V. Grothe (B) is a parish associate at Bennett Presbyterian Church in Bennett, CO.

Bruce A. Hedman (B), after having served for ten years as the pastor of Abington Congregational Church in Pomfret, CT, took a four-month sabbatical at the University of Edinburgh in 1998. He did research on the life of the eighteenth-century Scottish mathematician Colin Maclaurin. He and his wife, Sandy, also stay busy singing Scottish and Irish music as "Tara's Thistle" for church and community groups.

David G. Meade (M) writes, "This year I will become the director of United Theological Seminary at Buffalo. I helped to found UTS/Buffalo in 1996 as a branch campus of United Theological Seminary of Dayton, OH. It is now expanding to offer a full range of degree and nondegree programs for the region."

1981

Robert A. Cathey (B) recently joined the McCormick Theological Seminary faculty as associate professor of theology.

R. Alex Chamberlain (B) is serving as outpatient chaplain for Saint Alphonsus Regional Medical Center in Boise, ID. He is also playing drums for a local Presbyterian church worship band.

Keith M. Curran (B) is the pastor of St. Andrew Presbyterian Church in Suffolk, VA.

Allen H. Fisher Jr. (B) reports that his wife, Christina, and he are now parents of four children. He is serving in his fourth year as pastor of The Presbyterian Church in Fredericksburg, VA.

Curtis A. Jones (B) was the preacher for last fall's African American Leadership Retreat sponsored by the Synod of the Trinity's Social and Racial Justice Ministry Unit.

1982

Bradley A. Binau (M, '87D) was guest lecturer at the Theological Institute of the Estonian Evangelical Lutheran Church and at the seminary of the Evangelical Lutheran Church of Russian and Other States in Novosarotovka, Russia, in June 1998. In November, he was granted tenure at Trinity Lutheran Seminary in Columbus, OH, where he serves as associate professor of pastoral theology. Email: bbinau@trinity.capital.edu.

Class notes

Patricia L. Brown-Barnett (B) received her D.Min. in the Parish Revitalization Tract, with a focus in worship planning, from McCormick Theological Seminary.

Frank R. Ditmars Jr. (B) writes, "Nancy and I and our three daughters are living in West Caldwell, NJ. I am completing a Ph.D. in early church history at Union Theological Seminary in NYC on the topic of St. Gregory Nazianzen's homily on baptism. I also teach world religions as adjunct faculty at Fordham University, as well as German and Latin elsewhere. **Nancy ('82B)** is a solo Presbyterian pastor in our community. Please stop in for a visit."

Robert L. Gram (M) was honored by friends and members of his church, Wyckoff Reformed Church in Wyckoff, NJ, on the twenty-fifth anniversary of his ordination. He recently completed his D.Min. at San Francisco Theological Seminary.

Jane Holslag (B) is teaching literature and reading at the Language Institute of Lithuania Christian College. She also teaches in the Religion Department.

M. Christopher Kohlbry (B) received his D.Min. from Fuller Theological Seminary last June.

Byron E. Luckett Jr. (B) is serving as senior Protestant chaplain at Elmendorf Air Force Base in Alaska. Email: luckettb@elmendorf.af.mil.

Robert D. Merrill (E) reports that his church, Kelley Presbyterian Church in McDonough, GA, was named "Small Church of the Year (1997)" by the Presbytery of Greater Atlanta and "Outstanding Church of the Year" in Georgia by the Synod of the South Atlantic.

Timothy J. Mulder (B) recently began serving as the rector of St. Luke's Episcopal Church in Gladstone, NJ. Email: timmulder@worldnet.att.net.

1983

Greg R. Bostrom (B) received a D.Min. from McCormick Theological Seminary in June 1998. His wife, **Kathleen L. Bostrom ('80E, '83B),** has had two children's books published by Tyndale House: *The World That God Made* and *What Is God Like?* She is membership chair of the Presbyterian Writers Guild.

Thomas Malek-Jones (B) was named chief of chaplain service at the Department of Veterans Affairs New Jersey Health Care System in East Orange, NJ.

1984

E. Obiri Addo (T) serves as stated supply pastor for the First Presbyterian Church in Irvington, NJ. He is also an adjunct assistant professor for African American/African studies at Drew University.

Steven A. Becker (B) reports that he is serving as pastor/head of staff of Perinton Presbyterian Church in Fairport, NY.

Robert W. Gustafson (P) teaches in the B.S. program in mental health and human services of the University of Maine-Augusta. He also teaches courses in pastoral studies at Bangor Theological Seminary.

Rebecca Price Janney (B) was a keynote luncheon speaker for the Delaware Valley Chapter of the Church and Synagogue Library Association spring 1998 conference. She spoke on "Great Women — Great Stories" and shared stories from her books *Great Women in American History* and *Great Stories in American History.*

1985

Gayle D. Beebe (B) was recently named the new dean of the C.P. Haggard School of Theology at Azusa Pacific University in Azusa, CA.

Donald H. Fox (B) is participating in a pulpit exchange this year. He reports, "In the tradition of Arlo Duba, who studied at the Sorbonne in Paris, I am working with the French Reformed Church for a year in Bourges, France."

Kurt T. Gaubatz (B) will be in residence at Oxford University for the 1999–2000 school year as the temporary John G. Winant Lecturer in American Foreign Policy.

J. Scott Hogue (B) writes, "I am entering my fourth year as the senior pastor of the First Baptist Church of Grand Junction, CO. My wife, Francy, and our three children enjoy living on the western side of the Rocky Mountains. It is also a pleasure to serve in the same town as alumnus **John Bruington ('77B)** and alumna **Mary Hammond Atkinson ('88B).**"

Daniel D. Meyer (B) reports, "I have moved from Rancho Santa Fe, CA, to pastor Christ Church of Oak Brook in the western suburbs of Chicago. I am now a member of Chicago Presbytery and look forward to deepening relationships with colleagues there. Visit our website at www.cc-ob.org."

John E. Morgan (B) graduated with a D.Min. in preaching from McCormick Theological Seminary last June. He is pastor of Arlington Hills Presbyterian Church in St. Paul, MN.

Michael C.R. Nabors (B, '86M) was recently installed as the third pastor of the New Calvary Baptist Church in Detroit, MI.

William A. Wildhack III (B, '86M) continues to serve as a copastor with his wife, **Holly S. Wildhack ('87B),** at Maximo Presbyterian Church in St. Petersburg, FL. He was recently promoted to lieutenant commander in the Naval Reserve and assigned as staff chaplain to U.S. Naval Forces Central Command (NAVCENT) for his monthly drills. NAVCENT is responsible for naval operations from Somalia to Pakistan, with headquarters in Bahrain and an office at MacDill Air Force Base in Tampa, FL. He also served as a small group leader at last summer's Presbyterian Youth Triennium at Purdue University.

Class notes

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our Alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

1986 Richard W. Blunt (B) is serving as senior pastor of Reed City United Methodist Church in northern Michigan. Email: theblunts@hotmail.com.

John P. Chandler (B, '87M) has left Effort Baptist Church to become director of evangelism development and church growth for the Virginia Baptist Mission Board. He writes, "In my eleven years at Effort Baptist, the church grew from seventeen to more than four-hundred fifty in attendance. We baptized more than three hundred people."

Changarampallil M. George (M) writes, "I am completing fifty years as a priest and a teacher."

Guy D. Griffith (B) serves as associate pastor of Christian education at Covenant Presbyterian Church in Charlotte, NC.

Weddings &Births

Weddings

Taryn Hillary ('86B) and Terry Mattice, June 21, 1998
Mary Magdaleno and Mark D. Norbeck ('86B, '96M), August 21, 1998
Maryla K. Meagher ('95B) and Timothy Matthew Ewart, June 14, 1997
Martha Dimmers ('95B) and Steven King, October 18, 1998
Amy Keiter ('96B) and Steven Jelensperger ('83B), August 14, 1998
Laura Zemrowski and Curt Korten ('97B), July 3, 1998
Kate Blanchard ('97B) and Chris Moody ('98B), August 2, 1998
Jenny Hinson and Thomas Kevin Taylor ('98B), June 20, 1998

Births

Amy Rebecca-Ping adopted by Barbara and David Johnson ('72B) on July 28, 1997
Eleanor Frances to Marguerite "Molly" ('90B) and Robert Dykstra ('73B, '78D), February 12, 1999
Hannah Faith Lee to Caryl Raye Tipton and Robert Joe Lee ('74B, '81M), May 19, 1998
Abigail Elena to Linda ('84B) and Michael Roberts-Baca, June 24, 1998
Jordan Teresa to Laurie A. and David Charles Smith ('87B), February 11, 1999
Aidan Peter to Julia and Simon M. Steer ('87B), December 22, 1997
Emily Ann to Sarah and John P. Wilson ('87B), October 29, 1998
Ryan Conner to Lisa Larsen Henderson ('88B) and Craig Henderson, December 26, 1998
Andrew Jordan to Teresa and David Hunte ('88B), September 4, 1998
Kira Vishalaksli adopted by Deborah and Gary D. Knorr ('88B) on February 13, 1998
Emilia Gillespie to Dayle Gillespie Rounds ('89B, '97M) and Stephen Rounds, February 2, 1999
Kylee Elizabeth to Lynn and Greg Sapp ('92B), May 3, 1996
Auden Elizabeth to Lynn ('93B) and Mark ('93B) Barger Elliot, October 2, 1998
Anna Elizabeth to Jenny ('94B) and Rich ('97B) Gelson, December 14, 1998
Josiah Webster to Kristen and Byron Brought ('95B), December 27, 1998
Deborah Pratt to Carla ('95B) and Brint ('97B) Pratt Keyes, January 13, 1999
Jens Ian to Vicky and Wai-tung Cho ('96D), October 3, 1998
Benjamin Gray to Hanna and Scott Hagaman ('96B), November 10, 1998
Abigail Louise to Diane Walton Hendricks ('96B) and Andrew Hendricks, October 21, 1998
Claire Nicea to Soon Pac ('97B) and Jin ('93B) Kim, March 21, 1999

Glen J. Hallead (B) is now pastor of Waltham Presbyterian Church in Blackhawk Presbytery.

Loren T. Stuckenbruck (B, '94D) was awarded the Alexander von Humboldt Postdoctoral Research Fellowship last spring. He spent six months in Tübingen, Germany, working on the Enoch fragments from Qumran. His research included a trip to Jerusalem for hands-on examination of the Dead Sea Scrolls fragments. He is a lecturer at the University of Durham, England.

Christopher V. Taylor (B) has moved to Union, NJ, where he is serving as the pastor of Townley Presbyterian Church.

Corinne H.S. Wong (B) writes, "After three years in Scotland, I've returned to the U.S.A. to complete my Ph.D. dissertation in New Testament studies using the libraries of Yale University."

1987 Thomas L. Blackstone (B) is the new pastor of Grant Memorial United Methodist Church in Presque Isle, ME. He continues on the adjunct faculty of Bangor Theological Seminary in Bangor, ME. Email: thomb@bangornews.infi.net.

Ronald K. Colwell (M) has moved from his position as senior pastor of Ralls United Methodist Church to the position of international director of the Walk to Emmaus program at The Upper Room, a unit of the General Board of Discipleship of the United Methodist Church. He is also a Ph.D. candidate at Texas Tech University in Lubbock, TX, where he hopes to defend his dissertation this year.

Wayne C. Darbonne (B) writes that he "was humbled when invited by local clergy and lay leaders to serve as executive chair of a Billy Graham Evangelistic Association crusade in 1997. The crusade, with two years of preparation, was the largest unified effort for the Kingdom of God ever undertaken in the southern central valley of California. Almost two hundred churches partnered with the

Class notes

Billy Graham Evangelistic Association reaching an area record 45,000 people." Darbonne is pastor of congregational care and outreach ministries at College Hill Presbyterian Church in Cincinnati, OH.

Joseph P. Dunn (M) is in his second year as pastor of Central Presbyterian Church in Haverstraw, NY. He is also a commissioner to the Synod of the Northeast.

Timothy E. Fulop (B) has assumed the position of dean of the faculty/vice president for academic affairs at King College in Bristol, TN. Before this move, he served as the assistant dean of faculty at Columbia Theological Seminary in Decatur, GA.

Simon M. Steer (B) has been appointed principal of Redcliffe College in Gloucester, England. He writes, "Redcliffe prepares an international body of students for cross-cultural mission around the world. PTS alumni/ae would receive a warm welcome at the college. Check out our website at www.redcliffe.org."

Gary J. Ziccardi (B) serves as an Air Force chaplain stationed at Lackland Air Force Base in San Antonio, TX. His wife, **Rosalind B. Ziccardi ('87B)** serves through Marketplace Ministries and continues to write a novel.

1988 **Theodore W. Brelsford Jr. (B)** is a visiting instructor in Christian education at Candler School of Theology at Emory University.

Grace A. Carroll (E) is in pastoral and educational ministry at St. Catharine Roman Catholic Church in Spring Lake, NJ.

Cynthia M. King-Guffey (B) became licensed as a marriage and family therapist in Oregon last April.

Gordon I.G. Pugh (B) received denominational endorsement from the Chaplains' Commission of the North American Mission Board of the Southern Baptist Convention. He continues counseling, teaching, and chaplaincy in Alabama.

Leland L. Seese Jr. (B) writes, "My church, Mt. Baker Park Presbyterian in Seattle, has started a unique Sunday evening service that features some of Seattle's top blues musicians. Please come worship with us the next time you're in Seattle!"

Lillian M. Taylor (B) is coordinator of the Theological Education Fund for the Synod of Mid-Atlantic of the PCUSA.

1989 **Ted Dennis (B)** writes, "I have been serving as the pastor of Ohio United Presbyterian Church in Hopewell Township, PA, since August 1997. Lillian and I celebrated our tenth anniversary, and our boys, Josh and Eric, are three and eight respectively. We are all enjoying life in suburban Pittsburgh. We can be reached at: 1233 Longvue Ave., Aliquippa, PA 15001."

William N.A. Greenway Jr. (B, '97D) is visiting professor of Christian studies at Austin Presbyterian Theological Seminary in Austin, TX. His wife, **Cynthia L. Rigby ('89B, '98D),** is assistant professor of theology at the seminary.

Lisa E. Lancaster (M), director of pastoral care and hospital chaplain at CentraState Medical Center in Freehold, NJ, was applauded for her interfaith pastoral care work in an article that appeared in the *Asbury Park Press* last summer. The article focused on how her ministry of care builds bridges between people of different faiths, especially through prayer and sensitivity.

John W. Philips (B) is the social studies coordinator at the Bedminster School in Bedminster, NJ.

Blair Robertson (M) reports, "In July 1998 I began a new post as a hospital chaplain at Southern General Hospital in Glasgow, Scotland." Email: b.robertsonepc@btinternet.com.

1990 **Lori T. Danielson (B)** is pastor of a small rural church in Appalachia in Emlenton, PA.

Won Woo Lee (B) was ordained by the Korean Presbyterian Church in America in 1997, received a Ph.D. in Old Testament from Claremont in 1998, and is now teaching as an assistant professor in the Religion and Theology Department of Calvin College in Grand Rapids, MI. Email: wlee@calvin.edu.

Stephen W. Ramp (B, '97D) recently joined the faculty of Luther Seminary in St. Paul, MN, as associate professor of homiletics.

Gerald R. Voie (B) recently moved to Lake Charles, LA, to serve St. Andrews Presbyterian Church. He has halfway completed his D.Min. at Austin Seminary.

Daniel W. Wessner (B) is completing his doctorate in international relations and seeking a tenure-track position that combines religious studies and comparative politics. Email: dwessner@du.edu.

1991 **Denny N. Blake (B)** works with three-year-old to twenty-two-year-old students as an adaptive music teacher at Harris-Hillman Special Education School in Nashville, TN. She is also working on her Ph.D. at Vanderbilt University.

Gregory S. Cootsona (B) is part of a team of Presbyterian theologians and pastors, organized by the PCUSA Theology and Worship Office, who are commissioned to write a series of books on doctrine for laity, to be published by Geneva Press. He serves as associate pastor of the Fifth Avenue Presbyterian Church in New York, NY.

Cheryl Ann Elfond (B) is the executive presbyter of the Presbytery of Transylvania.

Carol A. Miles (B) will join the Austin Theological Seminary faculty in September 1999 as assistant professor of homiletics.

Class notes

Setri K. Nyomi (D) reports that he came for a six-week vacation in the U.S.A. with his family and visited friends in several states. He stopped at Princeton Seminary for a few days in January. He continues as a senior executive programme officer of the All Africa Conference of Churches, which is headquartered in Nairobi, Kenya, East Africa.

Angela L. Ying (B) was a featured preacher last year on "The Protestant Hour," an ecumenically funded and produced syndicated radio program heard on more than two hundred radio stations around the country.

1992

Thomas J. Gunderman (B) recently received his J.D. from Indiana University School of Law.

Jin Eun Kim (B), a missionary in St. Petersburg, Russia, enclosed this picture of the fourth class of students to graduate from Canaan Theological Seminary, where he is a member of the faculty. He writes that the training and development of church leaders in Russia is very urgent, and he requests prayers for the Russian government, missionaries, and Christian churches in Russia during this time of economic crisis. ▼



Sarah Jo Sarchet (B) graduated from Kellogg Graduate School of Management at Northwestern University last June with a Master of Management degree. In September, she was called as associate pastor for stewardship and development at the Fourth Presbyterian Church in Chicago.

1993

Benjamin W. Daniel (B) is pastor of Foothill Presbyterian Church in San Jose, CA. He is also the president of Presbyterian Border Ministry, Inc.

Robin Miller Curras (B, '97M) is pastor of Wharton United Presbyterian Church in Wharton, NJ.

1994

Alice H. Brown (E) has just begun a new position with the Archdiocese of Newark as the associate director for adult and adolescent catechesis.

David W. Cabush (B, '95M) is the program director for the Market Street Mission in Morristown, NJ.

Ray De Vries (B) is the pastor at Eastlake Church, formerly know as St. Mark's Cumberland Presbyterian Church, in Oklahoma City, OK. The church is a redevelopment project of Red River Presbytery of the Cumberland Presbyterian Church. Email: pastoray@qns.net.

Elizabeth Rohrbach-Perry (B) was ordained in June 1998 and is now serving five small churches in northern Pennsylvania. Email: er@tunes.microserve.com.

Mark A. Tauber (B) writes that he is now living in San Francisco and working as a marketing and publicity manager at HarperCollins Publishers. He is also surfing and playing a lot of soccer. Email: mark.tauber@harpercollins.com.

1995

Sandra A. Hammett (B) writes that she was ordained a deacon at the annual conference in June 1998. She is the solo pastor of Boulder Creek United Methodist Church in Boulder Creek, CA.

Kimberly Jarrett-Moe (B) writes that she is a youth pastor in a United Methodist Church in Russiaville, IN.

K. Scott Kirk (B) is associate pastor of the Pilgrim Church of the United Church of Christ in Toledo, OH. Email: sdmksk@accesstoledo.com.

Laverne C. McClellan (B) is pastor of the Allen A.M.E. Church in Newark, NJ.

Albert Tumolillo (B) is the president of the Burlington/Ocean District Council of the St. Vincent De Paul Society.

Bruce W. Vanderbloemen Jr. (B) reports, "Since graduation Melissa and I have been in the mountains of North Carolina at the First Presbyterian Church of Hendersonville. Time there was great, and we had a daughter, Mary, while there. But now we've really moved South! I accepted a call to be the pastor of Memorial Presbyterian Church in Montgomery, AL. The church is in the middle of a relocation, and we're building a brand new facility. I think I failed to take 'Brick vs. Stucco 101' while at PTS, but God is good and is guiding us through this exciting challenge. Despite the young minister, the church is growing and flourishing." Email: vanderbloemen@msn.com.

1996

Steven R. Bechtler (D) is an assistant professor of New Testament at New Brunswick Theological Seminary in New Jersey.

Dwight P. Davidson (B) writes, "Kari and I are living in Dayton, OH, now and have an exchange student from the Ukraine with us this year! I'm currently pastoring at Dorothy Lane American Baptist Church." Email: dlabc@juno.com.

Marie A. Edwards (B) is serving as the interim minister at Connecticut Farms Presbyterian Church in Union, NJ.

Helenann Macleod Francis (M) writes, "I am now studying for an M. Phil. in Jewish studies in the Greco-Roman period at the University of Oxford." Email: helenann.francis@worc.ox.ac.uk.

M. Scott Hagaman (B) is serving as associate minister of youth and family for the First Baptist Church in Statesville, NC.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

From Martin Tel, the C. F. Seabrook Director of Music
Music through the Eyes of Faith by Harold M. Best. San Francisco: Harper Collins, 1993 and *Wiser Than Despair: The Evolution of Ideas in the Relationship of Music and the Christian Church* by Quentin Faulkner. Westport, Connecticut: Greenwood Press, 1996.

Many authors have responded to present conflicts in church music by publishing "how to" manuals. The problem with these books is that they attempt to give answers to the wrong questions. People ask frantically: "What can we do musically in our church to satisfy the competing desires of our people?" Perhaps the question really is not so much wrong as it is premature. There are a priori questions to be addressed — questions of the theological and philosophical "why" of church music. In our haste to alleviate the seeming crises in church music today we too often avoid the necessary theological reflection. By default we operate out of theories based on personal taste and preference. I am suggesting two books from my shelf that I think deal with the bigger, more important questions.

Harold Best's book is widely accessible to pastors and musicians alike. Yet Best also demonstrates a very serious theological and philosophical reflection on the contemporary issues in church music today. He does justice to the demands of both aesthetical theory and cultural pluralism. Best avoids the "what" and "how to" questions and cuts to the "why" questions. This is not a volume of "pie-in-the-sky" philosophical ruminations. The reader will recognize immediate possibilities for practical application in their own ministry, and this should come as no surprise. I believe it was John Dewey who stated that "there is nothing more practical than a good theory."

If Harold Best's book is "widely accessible," then it would be fair to say that Quentin Faulkner's text is academic in its approach and more difficult to chew. However, as a practicing church musician, I have found this book to be the best source today for coming to an understanding of my music ministry in the context of a rich history of ideas. Faulkner reminds us that the contemporary church is not isolated but that there has been a logical progression leading to contemporary "crises" in church music. He challenges us to counter the arrogance that assumes that we can solve these crises independent of historical and ideological precedent. I believe church musicians and pastors will find it enlightening to explore the philosophies that have exercised and continue to exercise powerful influence on the music of the Christian church. As with Best, one will find no easy answers, but the careful reader will certainly be asking better questions.

Yahya Wijaya (M) writes that he is undertaking a Ph.D. in Christian ethics and the business community at the University of Leeds in England. Email: trsyw@leeds.ac.uk.

1997 Raymond Barclay (B) is director of research and planning for The Bonner Foundation in New Jersey. Email: rbarclay@bonner.org.

Richard K. Gelson (B) was ordained and installed as associate pastor for evangelism and visitation at the Second Presbyterian Church in Newark, OH. Email: rkgelson@email.com.

Michael W. Hamilton (M) is serving as a Navy chaplain assigned with the Marine Corps, working with training and education programs for chaplains and their assistants.

Stephanie S. Hanson (B) is associate pastor at Eastminster Presbyterian Church in Evansville, IN.

Chris Herrin (B) writes, "I was ordained in January 1998, installed as associate pastor of Sardis Presbyterian Church in Charlotte, NC, in February 1998, and gave birth to son, Jake, on April 28, 1998 — a big year!"

Brint Keyes (B) was ordained and installed as organizing pastor of the First Presbyterian Church of Zachary, LA. Email: bcprattkeyes@worldnet.att.net.

1998 William Crawley (B) received a Ph.D. in philosophy from The Queen's University of Belfast, Northern Ireland, in December 1998. Email: william.crawley@cableol.co.uk.

Sara Dingman (B), the associate minister of Colinton Parish Church in Scotland, writes, "I've stepped into an A.J. Cronin novel! The Scottish kirk I serve is more than nine hundred years old, the heart and soul of the village."

Richard Kannwischer (B) writes, "I am now the associate pastor for young adult ministries at the First Presbyterian Church in Houston, TX. My job description is written for those between the ages of eighteen and thirty-five." Email: richkann@aol.com.

Timothy J. Luoma (B), the associate pastor of the First Presbyterian Church in Gainesville, reports, "I am working with another PTS grad, **Robert Battles Jr. ('64M, '80P)** in sunny Florida."

Lamell McMorris (B) is the director of the Chicago Urban League's Youth Development Initiative. He designs new programs, does fundraising, and acts as a liaison between the League and other community youth development programs. He recently launched the Youth Investment Program, an effort to teach high school students about finance, savings, and investment.

Kevin Taylor (B) was ordained in the Western North Carolina Conference of the United Methodist Church last June. He is working as associate pastor/youth director at Farmville United Methodist Church in Farmville, NC. Email: darthkt@aol.com.

outStanding in the field



Chances are good that New Jersey's new secretary of state won't be corralled by his official job description. That just isn't Buster Soaries's style.

The Baptist minister and PTS alum (Class of 1989) was recently named to his position in the state cabinet by Governor Christie Whitman. It is an unusual job for a clergyman.

According to New Jersey's constitution, the secretary of state is responsible for keeping "the Great Seal of the State," which really means having a finger on the pulse of New Jersey's cultural institutions, assuring accurate election tallies, and maintaining state records. The Martin Luther King Commission and the Many Faces, One Family program also fall under the secretary's jurisdiction.

But the Rev. Dr. Deforest B. Soaries Jr. ("Buster" to most who know him) views his position as an arch connecting the State Department to grassroots New Jersey communities and churches. He sees no reason to narrowly define the good that can come from his appointment and plans to work toward the betterment of New Jersey's citizens by making the position one of high visibility, rather than its traditional low profile.

For example, the 47-year-old preacher wants to increase awareness of and assistance for the many New Jersey residents who struggle against poverty and marginalization. He also hopes to be an instrumental liaison between the state police and the Black community while the police are being investigated for claims of unjustified targeting of Black motorists.

He's already proven to be a key player in helping to smooth the racial tensions created when Governor Whitman's former campaign manager recently made racial comments spurring a maelstrom of controversy. The comments were rescinded; Governor



by Elizabeth Terrill

Whitman and her administration survived; and Buster Soaries emerged as a man who can effectively bridge two worlds.

That should be enough to keep him busy. But while serving as secretary of state, Soaries will continue what he's been doing since 1990 — shepherding the First Baptist Church of Lincoln Gardens. When *inSpire* interviewed him on a Sunday afternoon, Soaries was fresh from preaching his third service of the day and preparing to guest preach at another congregation that afternoon. In a show of commitment to his church, Soaries just signed a ten-year contract to continue as First Baptist's pastor, a position that involves preaching weekly and running the 100-plus-member men's Bible study group, among numerous other things. High energy apparently accompanies Soaries's high visibility.

When he came to First Baptist, the congregation lacked unity of direction and purpose. Since then it has grown to more than 5,100 members, begun a ten million dollar building project, and branched out to create six nonprofit organizations. Those organizations, including a neighborhood redevelopment corporation, a credit union, and a housing company, have done much toward revitalizing and building hope within Somerset County. Soaries has taken a leadership role.

It didn't take long to see the connection between Soaries's religious life and his work within state government. The two-hour February swearing-in ceremony that began his term was a religious service, a rarity for government events. Soaries later heard a high-ranking official say he'd heard the word "God" in the ceremony more times than he'd heard it in his life to date. The official wanted Soaries to know that was all right with him.

Soaries hopes people of differing religious, racial, social, and economic backgrounds can come to better know one another, becoming aware of and interested in each other's needs and abilities. He wants to see less reactive behavior in response to expected discrimination, and more instances of potentially hostile groups working together to meet one another "where their need matches our need." He explains a successful program in which churches find suitable candidates for a bank's employment needs, recruiting among their members to match qualified applicants with the bank's available positions. Soaries thinks cooperative efforts like this may help narrow chasms between groups that have an inadequate understanding of each other.

At home as at work, Soaries tries to foster a sense of other-awareness. He and his wife, Donna, strive to build an appreciation for others in their nine-year-old twins, Malcolm and Martin. To help offset the fact that the Soaries household is not an average family setting, the boys' 1998 Christmas gift was a penpal relationship with two other little boys — twin seven-year-olds who live in an African nation. The children will correspond, each set of twins learning about the other, perhaps someday meeting in person. Soaries dreams Martin and Malcolm will grow up to be "normal people," and longs to instill in them the values, ideals, and compassion he believes God sought when choosing Joseph as Jesus' adopted father.

All in all, Buster Soaries probably isn't going to be a typical secretary of state. But then, he's not a typical pastor or father or businessman. So far, that seems to be working out pretty well. ▮

outStanding in the field

Dreaming the Dream
IN ST. LOUIS, MISSOURI

by Elizabeth Terrill

What stands between seventy-five inner-city St. Louis kids and the hopelessness rough urban circumstances so often breed?

That would be Ladue Chapel, a Presbyterian Church (USA) congregation in one of the nation's most affluent suburbs outside St. Louis, Missouri. The church has promised each of those seventy-five young people a college education. Its Gateway "I Have a Dream" (GIHAD) program hopes to make educated dreamers of every one of them.

The catch? Just graduate from high school.

But it's not that simple. "If you think the college education carrot is enough, you're too long an Anglo-Saxon," says Ladue Chapel's pastor, the Reverend Dr. Donald G. Howland, PTS Class of 1960. "These are kids at risk, living in unstable environments."

It's tough to maintain motivation with a promise of reward that lies ten years in the future. Given poverty, crime, accessible drugs, broken families, frustration, and cramped housing that exist in the children's neighborhoods, Ladue's offer practically begs to be ignored.

While many benefactors consider urban plight a good set of reasons for not trying to help, Howland and Ladue Chapel find it compelling. "Seminary gave me the theological underpinnings for a social conscience," Howland explains. "You don't just do things for social reasons, you do things for biblical reasons."

In this case, helping people meant adopting two third-grade classes from St. Louis' near north side, an especially troubled area dubbed "the Blumeyer," after the Blumeyer Housing Projects that surround it. GIHAD made the offer to fund each youngster's post-high school education, and vowed to support the offer in concrete ways that will help the dream become a reality for each child — regardless of academic record. "We didn't just take the best students," Howland says. "We took them all."

Those seventy-five kids, once members of the Blumeyer's Carver and Cole elementary schools, today attend thirty-six different junior high schools throughout the city and county; keeping in touch with them is increasingly difficult. In order to heighten contact and motivation, some of Ladue Chapel's members serve as volunteer tutors; others act as mentors. GIHAD employs two full-time teachers to assist with studies. Sanchez Lowry and Lisa Tate often bring their own children to the weekday classes, which are held at Central Baptist Church, close to Carver and Cole schools. To give the Dreamers an additional boost, GIHAD built a computer lab at Central Baptist. Biweekly Saturday classes help build and reinforce skills, with an emphasis on computer time and socialization.

The youngsters are also invited to attend the Lee Institute, held twice a year at Ladue Chapel. Up to a thousand people gather for these lectures; speakers have included Cornell West, Jack Danforth, Nancy Kassebaum Baker, and Bill Moyers. Eighteen Dreamers recently had the opportunity to meet privately with General Colin Powell after his Lee Institute lecture.

"We want to give people a hand up, not a handout," Howland says. It's a statement that marks his ministry. In addition to the Gateway "I Have a Dream" program, Howland shepherds Ladue Chapel in its involvement with "Homes for the Homeless," an effort begun in partnership with the Ecumenical Housing Production Corporation (EHPC). EHPC finds refurbishable homes in stable neighborhoods, then organizes the renovations and matches the finished homes with people who desperately need safe housing.

About ten years ago, Howland and Ladue Chapel's leadership challenged the congregation to raise thirty-six thousand dollars on a single Sunday. When the congregation met that challenge, Ladue Chapel sponsored the renovation of six EHPC homes, naming the houses after the "saints" in the church's stained-glass window: Francis, Luther, Wesley, Augustine, Calvin, and Schweitzer. More than one hundred congregants volunteered their time to work on the homes. Twelve houses have been sponsored by the congregation so far — ten are Section 8 rental units, the two most recent earmarked for eventual ownership. Most of the early homes were renovation projects, but a few have been built from the ground up. Church volunteers have turned out to help with every one of them.



Don Howland surrounded by his Dreamers.

Building houses and adopting kids have become a passion for Ladue Chapel's members and their pastor. "Ministry is exciting and unpredictable!" Howland says. "It happens not because you plan it out, but because God is at work." He believes the same holds true for outreach. "Make mission fun… and make it personal. You can't just build for yourself. You have to build for others." ▮

Elizabeth Terrill is a 1998 M.Div. and 1999 Th.M. graduate of the Seminary who is searching for a call in pastoral ministry in the United Church of Christ. Her home is in Porter, Indiana.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

Arthur Gibson is impressed with the Seminary's pooled income fund, one of the life income arrangements offered through Princeton Seminary's Planned Giving Program.

"I like the fact that the income payments I receive each quarter vary according to the market, and that in a growing economy, I can have the benefit of that growth," he observes. "Equally important to me is that these payments will continue to be paid to my wife, Sophia, if she should survive me, for as long as she lives."

Gibson, an alumnus of the Class of 1943, began his ministry at the Fourth Presbyterian Church in Boston. He later became an Army chaplain during World War II. After returning to civilian life, he pastored churches in Elkton, Maryland, and Berwyn, Pennsylvania, before settling in the suburbs of Wilmington, Delaware. There he and his wife raised their two sons, David and Donald, while he pursued a teaching career.

In 1992, Gibson became aware of our pooled income fund — known as the Princeton Seminary Fund — as a way of supporting the Seminary. He learned that the fund entitles the donor to a charitable deduction for income tax purposes in the year the gift is made; that it avoids the capital gains tax if funded with appreciated securities; and that it functions much like a mutual fund in pooling the gifts of the participants, investing them together, and making quarterly income payments based on each individual's proportionate share of the fund.

Gibson's experience with the Princeton Seminary Fund has prompted him to make repeated gifts to it as a way of supporting the Seminary, while continuing to receive an income stream consistent with his needs.

"This is a fine arrangement for me," he says.

If you would like to learn more about this or other life income plans offered by the Seminary, please contact me at 609-497-7756.

According to Seminary policy, the minimum for gifts to the Princeton Seminary Fund is $1,000. In addition, all donors to the fund and any beneficiaries must be at least fifty years of age.

Gifts

This list includes gifts made between November 1, 1998, and March 31, 1999

In Memory of

The Reverend Dr. Arthur M. Adams ('34B) to the Dean Arthur M. Adams Scholarship Endowment Fund
The Reverend Mitchell T. Ancker ('31B) to the Annual Fund
Ms. Mary Armstrong to the Mary E. Armstrong Memorial Library Book Fund
The Reverend Dr. Hugh F. Ash ('41B) to the Hugh and Nina Ash Scholarship Endowment Fund
Mrs. Shirley J. Bergmann to the Annual Fund
The Reverend Dr. Eugene C. Blake ('32B) to the Alumni/ae Roll Call
The Reverend Dr. Samuel W. Blizzard ('39B) to the Samuel Wilson Blizzard Award
Mrs. Celia Boden to the International Students Scholarship Endowment Fund
Ms. Lynne Marie Bolton to the Scholarship Fund
The Reverend John Robert Booker ('55B) to the Annual Fund
The Reverend Dr. Alison R. Bryan to the Annual Fund
Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Charles S. Burgess ('50B) to the Charles Samuel Burgess Memorial Endowment Fund
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The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
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Mrs. Eleanor L. S. Giles to the Annual Fund
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The Reverend Dr. James Holmes (1826b) to the Annual Fund
Mr. Austin W. Hutchinson to the Annual Fund
The Reverend Dr. Merle S. Irwin ('42B) to the Annual Fund
Mrs. Joan Johnson to the Alumni/ae Roll Call
Dr. Edward J. Jurji ('42B) to the Annual Fund
Mr. and Mrs. Kleber to the Tepe-Kleber Memorial Scholarship Endowment Fund
Mr. Richard H. Lackey Jr. to the Richard H. Lackey Jr. Memorial Scholarship Endowment Fund
The Reverend Joseph J. Lemen ('50B) to the Annual Fund
Mr. John S. and Mrs. Mary B. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund
The Reverend Edward Charles Logelin III ('77B) to the Annual Fund

investing in ministry

Mrs. Esther Loos to the Scholarship Fund
The Reverend Dr. George F. Mace ('43B) to the Annual Fund
The Reverend Roy M. MacLeod to the Annual Fund
Mr. Clarence R. Manning to the Annual Fund
Ms. Alexandra Babcock Marshall to the Guilford C. Babcock Seminars in Practical Theology
Dr. Henry B. Master (1898B) to the Renovation of Miller Chapel
Mr. John Redmond Coxe Master to the Renovation of Miller Chapel
Mrs. Doris Emmons McBride to the Peter K. and Helen W. Emmons Scholarship Endowment Fund
The Reverend Dr. James I. McCord to the James I. McCord Presidential Chair
The Reverend Lewis McNeely (1848b) to the Annual Fund
Ms. Dolores M. Minnich to the Annual Fund
The Reverend Wesley Dayalagunan Niles ('66M) to the Annual Fund
Mrs. Jeanette Norquist to the Alumni/ae Roll Call and the Scholarship Fund
The Reverend W. Burney Overton ('42B) to the Annual Fund
The Reverend Dr. William M. Perdue ('40B) to the Annual Fund
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Mr. Ralph B. Ricklefs to the Annual Fund
Mrs. Isabel F. Sherrerd to the Annual Fund
The Reverend John S. Shew ('54B) to the Annual Fund
The Reverend Dr. J. Ross Stevenson to the Annual Fund
Theodore D. Stevenson, M.D. ('29b) to the Alumni/ae Roll Call
The Reverend Dr. William Sabin Stoddard ('40B) to the Alumni/ae Roll Call
Mr. Hugh M. Sullivan to the Annual Fund
Mr. and Mrs. Tepe to the Tepe-Kleber Memorial Scholarship Endowment Fund
The Reverend Dr. Daniel C. Thomas ('44B) to the Dan C. Thomas Internship Endowment Fund
The Reverend Dr. Raymond C. Walker ('10B) to the Annual Fund

In Honor of

The Reverend Dr. Diogenes Allen to the Alumni/ae Roll Call
The Reverend Dr. Richard S. ('58B) and Mrs. Margaret Armstrong to the Harwood and Willa Childs Memorial Scholarship Endowment Fund
The Reverend William N. Boak ('57B) to the William N. Boak Scholarship Endowment Fund
Mr. Dean Robert Brown to the Annual Fund
Mr. Newton and Mrs. Betty Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Dr. Fred W. Cassell ('54B) to the Annual Fund
Mr. John R. and Mrs. Isabel Hyde Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund
The Reverend Dr. Edward A. Dowey ('43B) to the Edward A. Dowey Jr. Prize in Reformation Studies
The Reverend Dr. Thomas W. Gillespie ('54B) to the Annuity Fund
The Reverend Judith Hartung Hockenberry ('86B) to the Annual Fund
The Reverend Kenneth Hockenberry ('84B) to the Annual Fund
The Reverend Richard W. Hoffarth II ('84B) to the Annual Fund
The Reverend Henry F. Jonas ('52B) to the Annual Fund
Chaplain Margaret Grun Kibben ('86B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Dr. Kari Turner McClellan ('76B) to the Annual Fund
Mr. Thomas B. and Mrs. Ethel Miller to the Thomas B. Miller Memorial Scholarship Endowment Fund
Mr. A. David Paul to the Annual Fund
The Reverend Dr. Thomas C. Sheffield ('73B) to the Presbyterian Church in Morristown–Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund
The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund

In Appreciation of

Covenant Presbyterian Church, Trenton, New Jersey, to the Annual Fund
The Reverend Edward C. Dawkins ('90B) to the Annual Fund
The Reverend Dr. Thomas W. Gillespie ('54B) to the Alumni/ae Roll Call
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Kennedy M. McGowan ('89B) to the Annual Fund
Princeton Theological Seminary Touring Choir to the Touring Choir Fund and the Annual Fund
The Reverend Dr. Hugh Smith ('68B/'92P) to the Annual Fund
Toms River Presbyterian Church, Toms River, New Jersey, the former and present pastors of, to the Annual Fund
The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund
Westfield Presbyterian Church, Westfield, New Jersey, the former and present pastors of, to the Annual Fund

In Memoriam

Blessed are the dead who die in the Lord, says the Spirit. They rest from their labors, and their works follow them.
Revelation 14:13

1924: **John E. Johnson,** November 17, 1998, Birmingham, AL.

1929: **Theodore D. Stevenson,** January 7, 1999, Duarte, CA.

1930: **Kenneth M. Kepler,** notified April 1999, Lexington, SC.

1932: **Stephen Sipos,** notified November 1998, Goyma, Hungary.

1933: **Howard N. Orcutt,** June 8, 1998, Hot Springs, SD.

1934: **Henry H. Bucher Sr.,** November 25, 1998, Duarte, CA.

1935: **Barnett S. Eby,** October 20, 1998, Lakeland, FL.

1936: **Herbert Hunsberger,** March 13, 1999, Seminole, FL.

Barend J. Marais, January 1999, Pretoria, South Africa.

Harry C. Wood, January 31, 1999, Nashua, NH.

1937: **C. Ralston Smith,** December 1, 1998, Oklahoma City, OK.

1938: **Hans-Werner Gensichen,** March 26, 1999, Heidelberg, Germany.

Edmund H. Kase, January 17, 1999, Santa Fe, NM.

Henry E. Pressly, October 13, 1998, Charlotte, NC.

1939: **Carl S. Fisher,** January 4, 1999, Johnstown, PA.

Robert E. Graham, November 16, 1998, Canyon Lake, TX.

Laurence L. Hucksoll, October 19, 1998, Waverly, OH.

1942: **Chester Galloway,** December 21, 1998, Sun City Center, FL.

W. Burney Overton, December 16, 1998, Chamblee, GA.

Bruce G. Tucker, May 24, 1998, Rochester, NY.

1943: **Samuel S. Shin,** September 22, 1998, Seoul, South Korea.

Frederick G. Tinley, November 28, 1997, Peachtree City, GA.

1945: **Hiram K. Beebe,** July 13, 1998, Philadelphia, PA.

E. Howard Housman, March 15, 1999, Staten Island, NY.

J. Christy Wilson Jr., February 8, 1999, Duarte, CA.

1946: **Roger A. Huber,** June 1998, Easton, MD.

1947: **Alfred B. McNair,** May 31, 1998, St. Louis, MO.

J. Marion Snapper, late 1998, Grand Rapids, MI.

1948: **William H. Foster Jr.,** February 20, 1999, Shermon, TX.

Robert K. Kelley, August 2, 1998, Claremont, CA.

Engebret O. Midboe, notified July 1998.

1949: **Robert M. Stevenson,** notified January 1999, Los Angeles, CA.

Charles E. Terry, January 5, 1999, Hershey, PA.

1950: **Muriel Osgood Roe,** September 10, 1998, Washington, PA.

1951: **Bruce M. Hile,** August 11, 1998, Irvine, CA.

1952: **Myron Pat Douglass,** October 4, 1998, Houston, TX.

1953: **William G. Birmingham,** December 8, 1998, Cleveland Heights, OH.

Thomas R. Brower, date unknown, San Antonio, TX.

Vernon V. Robertson, July 11, 1998, Fresno, CA.

1954: **Betty L. Greek,** March 31, 1999, Bryan, OH.

Eugene M. Grier, November 24, 1998, Hutchinson, KS.

1955: **Raymond Harms,** June 23, 1998, Waverly, IA.

1958: **William D. Boyd Jr.,** notified March 1999, Hattiesburg, MS.

Abraham Y. Hsu, February 16, 1997, Columbus, OH.

Jack P. Wise, January 19, 1999, Owego, NY.

1960: **Brian T. Hislop,** March 20, 1999, West Pittston, PA.

1961: **Dorothy S. Freeman,** March 11, 1999, Princeton, NJ.

1963: **L. Blaine Libbey Jr.,** June 12, 1998, West Rockport, ME.

1966: **Andrea Pfaff,** October 12, 1998, Raleigh, NC.

Harold E. Scott, January 6, 1999, Pittsburgh, PA.

1968: **W. G. Braziel,** notified August 1998, Fitzgerald, GA.

Ernest C. Butler Jr., September 29, 1998, Spring Park, MN.

Ralph K. Galloway, October 15, 1998, Duarte, CA.

1969: **Eldred W. Johnston,** October 4, 1998, Columbus, OH.

1971: **Ann Easton,** January 4, 1999, Denton, TX.

1972: **Thomas E. Otte,** March 4, 1999, Hartford, CT.

1973: **Raymond Jones,** October 25, 1997, Washington, DC.

1980: **David J. Ambalavanar,** October 10, 1997, Sri Lanka.

1983: **Rose Marie Lopez,** March 23, 1999, Lakewood, NJ.

1986: **Bruce S. Pray Sr.,** notified February 1999, Flandreau, SD.

1987: **Joan Bennett Cornish,** March 31, 1999, Melrose Park, PA.

Trustee:

Margaret Weyerhaeuser Harmon, October 27, 1998, St. Paul, MN.

End things

Speaking in the Voice of Sisterhood

This year's Women in Church and Ministry Conference in March was a rich and serendipitous encounter between women from a broad spectrum of ages, interests, and denominations who share a common desire to serve God with all their diverse and abundant gifts.

At the opening night dinner in the Main Lounge, I was struck by the counterpoint of our mostly female group sharing a meal under the gaze of the mostly male faces in the portraits overhead. Silently, I toasted the two women included on canvas; they must have been extraordinary to have arrived in the pantheon without the usual passkey of a y chromosome.

The conference's fertile theme, "Inheriting the Promise and Then… Discovering the Voice of Sisterhood," resonated in a myriad of motifs and timbres. Our banquet was enriched by the singing of several gifted Seminary students, spiced by an occasional guitar, and the ambiance created a warm sense of sisterhood. One student sang a song of piercing loveliness, a song that she had written while hospitalized for depression. It was a grace note — the courage of this young woman, the beauty flowing from deep pain — that brought up the deeper registers of the voice of sisterhood.

Thus fed and attuned, we moved to Miller Chapel to hear the Women in Church and Ministry lecturer, Dr. Ada Maria Isasi-Diaz, professor of ethics and theology at Drew University Theological School. What a gift she was! Eschewing the elevated pulpit as "too hierarchical," Isasi-Diaz chose to address us from the lectern — down to earth. A native of Cuba who was forced to flee at age eighteen, Isasi-Diaz dedicated her talk to five Cuban women who traveled here, at unique expense, to participate in the conference.

With authority and humility, Isasi-Diaz spoke on "Women, Justice, and the Future of the Church." The struggle for justice has been "home" for her, she said, and was at the heart of the mission of Jesus. She defined righteousness as an entering into relationship with all of God's creation. She described with compelling clarity how the dominant group determines the norm and marginalizes those who are different — a perversion of the divine plan.

"My job is a being with others — not a doing for others," she said, and "salvation depends on a love of neighbor." She sees ministry as an "ongoing conversion, a vocation that must not be choked by professionalism."

One facet of her confrontation with injustice derives from being a woman in the Roman Catholic Church: "The doors to women clanged shut" in 1979, when John Paul became pope. On the other hand, she added, "The Pope is not eternal!" Isasi-Diaz is a force of faith, tenacity, and spunk, with a delicious sense of humor. I felt drawn to her as to a campfire.

We talked the next morning in her guestroom in Erdman, where she immediately insisted that I call her "Ada"; she practices what she preaches and has no hubris-driven need for power constructs. She shared some of her experiences as a nun in Peru.

"Obedience is not my cup of tea," she said. "I banged my head on the establishment order…. I needed care and support from those I worked with, and I was getting opposition." As one with a few dings on my own female cranium, I felt affirmed by her candor and by her intrepid spirit.

Her experience has strengthened her belief in the centrality of faith instead of doctrine. She fervently believes that the church must gather in the hopes and prayers of the people; this echoes last year's WICAM lecture by Ann Belford Ulanov, who said that if the church fails to do this, it will not survive.

My experience of the conference was completed by a workshop whose focus was feeding the soul. Barbara Chaapel created a space that fostered a remarkable intimacy, a sisterhood discernibly bonded by the Holy Spirit, in which trust and connection flourished, and lo — our souls were fed. While the leonine winds of early March swirled outside, we were snug by glowing candles and the symbols of poetry, silence, and music. I was awed by the closeness engendered by this brief encounter and — reluctant to see it end — had dinner with several of these pastors. The networking that ensued has plopped me into the lap of my Field Ed placement for next year, a powerful and personal reminder that God is directing a choir in which women's voices are vital and sing a glorious song. ▮



photo: Jay Gardner

Anne Hopkins will be a senior in the M. Div. program next fall. She is from Charlotte, North Carolina.

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inSpire

Princeton Theological Seminary

Into All the World

Princeton Presence Circles the Globe



In This Issue

Freda Gardner Reflects on Being Moderator • Littleton Remembered

Princeton in photos

On the first weekend in May while most students and faculty were engrossed in final exams, a hardy band of Princetonians headed west to try their stamina in the Pittsburgh Marathon. Pictured here holding the PTS banner are (left to right) Darren Kennedy (1999 graduate), Steve Crocco, PTS's James Lenox Librarian, and students Janeen and Dan Steer. Darren's wife, Elisabeth, went along for moral support and took the photograph. Crocco, Kennedy, and Dan Steer finished the race, and Janeen was happy to run her personal best.



photo: Elisabeth Kennedy

inSpire
Princeton Theological Seminary

Summer/Fall 1999
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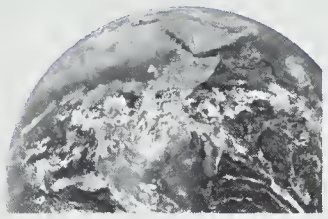
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On the Cover
Photographs of Scotland, Japan, Kenya, and Israel inset on a globe symbolize the presence of Princetonians in the far-flung corners of the world.

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in this issue

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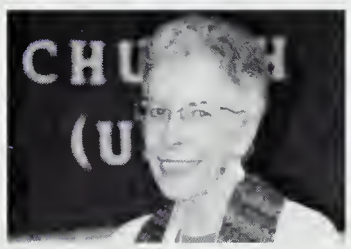
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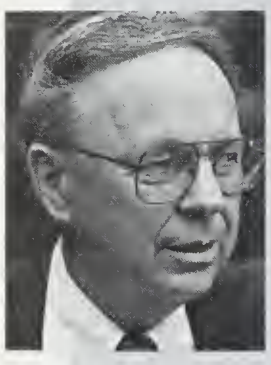
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from the president's desk

Dear Friends and Colleagues:

Globalization is a critical issue in theological education just now. The perceived need is to expose American students to the ethos and culture of other communions in the worldwide church of Jesus Christ, either by sending them to study abroad or by enriching the local campus with international students and visiting faculty.



This issue of *inSpire* reminds us of the global mission of Princeton Seminary across many years and of its continuing international ministry: the gift in honor of Toyohiko Kagawa (Class of 1951) by Dr. Carl Furuya (Class of 1959) and other Japanese Christians; PTS alumni Samuel Pagan (Class of 1977) presiding over the Evangelical Seminary in Puerto Rico, Ed Danks (Class of 1955) serving in Kenya, Kent Annan (Class of 1999) ministering to refugees in Albania, Donald Marsden (Class of 1984) serving the church in Russia, and Christian Zebley (Class of 1996) doing youth ministry in Japan; and the international Barth conference held on campus in June. All these attest to PTS's involvement with the global Christian community.

The global scene includes "home," of course. We are proud of the leadership provided to the Presbyterian Church (USA) by its current General Assembly moderator and vice moderator, PTS professor emerita Freda A. Gardner and PTS alumnus Floyd Rhodes (Class of 1969), respectively. And we are proud, too, of the witness to the ministry of the church in the midst of the tragedy at Columbine High School provided by Littleton pastor Dwight Blackstock (Class of 1971).

These stories are a source of encouragement to me, and I trust you will find them so as well.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Exchanging Tables

I really enjoyed the spring 1999 *inSpire* covering Miller Chapel. Having sung in the Seminary choir, I, too, have many fond memories of the chapel.

I want to point out a minor mistake, however. On page 19, you display three pictures of the interior of the chapel. The bottom one is labeled "The current face of Miller Chapel (1964–1999)." This is mostly correct. One thing about that picture is that it does not reflect the chapel as it was when I was there (1980–1982). The communion table was changed to the form in this picture some time after I graduated. While I was there, it was solid (as seen in the picture on the cover).

I recall that one professor used to rant about the "bull-slaying altar in Miller Chapel" because it was solid instead of having legs. Sometime after our class left, the "altar" was remodeled to become a table.

I think this is an interesting part of the story, given Reformed theology.

Thanks for the good work on this publication.

Ann M. Philbrick ('82B)
Washington, D.C.

editor's note

We asked the Rev. William O. Harris, the Seminary archivist, to respond to Ms. Philbrick's question.

Ms. Philbrick is quite right in saying that the communion table in her time had panels inside its legs so as to make it look like a solid cube or "a chopping block." There is an interesting story behind this.

Two wealthy, well-connected, highly opinionated, and exceedingly high-church students were very critical of the plain walnut Lord's table that had been in the chapel since 1933. On their own initiative, they ordered the solid cube "chopping-block" altar table, made by a local craftsman, and also ordered the large bronze Celtic cross that was still on the chapel wall when its doors closed this spring for renovations. Late one night in the spring of 1958, the two students went into the chapel with their new altar table, Celtic cross, and drills. They moved the simple cross and the simple walnut table into the basement and hid them. They then drilled holes in the wall and attached the Celtic cross and unpacked the altar table and placed it against the wall.

Dr. Mackay almost had a heart attack when he went to chapel the next morning! Perhaps because of the money and influence represented by these students, even Dr. Mackay refrained from removing the new table. That communion table remained there against the wall with its panels until it was moved out into the middle of the chancel sometime in the early 1960s. Ms. Philbrick remembers it from that time. I believe the panels were taken out of it in the early 1970s when the Pew Charitable Trust paid for the enlargement of the chancel area.

The period of 1964 through 1999 was distinguished by major changes such as the removal of the wooden panels in the chancel wall and installation of the gilded wire, the removal of the dome, the installation of a new, much larger organ, and the expansion of the choir seating. There were smaller changes such as the removal of the communion table panels. Ms. Philbrick has a very fine eye for details, and I want to thank her for raising this very interesting issue.

Kudos for Spring Issue

Let me congratulate you on a superb issue [spring 1999] of which the Seminary can be proud. It reflects the high standards for which PTS stands, as well as the outstanding contribution to the work of the church, not only in the United States, but also in the world at large.

The reproductions of the portraits of Emile Cailliet and Edna Hatfield are

of high quality. Chrissie Knight, who did the photography, did an excellent job.

Daniel J. Theron ('50D)
Hendersonville, NC

Faculty Families Prize Miller, Too

I loved the chapel articles in the spring *inSpire*. They brought back many good memories. My father, William Park Armstrong, was a professor of New Testament at the Seminary. I grew up on campus in the former Archibald Alexander House at 74 Mercer Street. There were six children in our family, three boys and three girls. The girls all married Seminary graduates and served churches with their husbands — the boys did other things!

I remember so well the Sunday morning worship service in the chapel at its old location. Every professor preached once a year and the remaining Sundays were filled with visiting preachers from all over — all outstanding (or so I was told). For a child, sometimes the sermons were long and hard to follow, so I would occupy myself counting the letters of the alphabet on the memorial plaques in the chancel! When the chapel was moved and remodeled, the plaques were removed from the chancel and hung in the narthex. We heard many an outstanding sermon in the old chapel, and usually our family entertained the visiting preacher over Sunday dinner. We children learned to listen!

How well I recall the moving of the chapel to its present location. That was a major undertaking, but it stood the move well. Charles Steadman, the builder, made houses and buildings that were very sturdy, had thick walls, and were well insulated.

In my teen years the Seminary gave up the Sunday services as many students were serving churches and not present at worship.

On January 5, 1946, Herbert S. Schroeder (Class of 1945) and I were married in the chapel, with many of his classmates in attendance, as well as my family and friends. My brothers had returned from the service — it was a joyous celebration. We have now been married 53 wonderful years.

Jane Armstrong Schroeder
Eugene, OR

I read with great interest "The Changing Face of Miller Chapel" in the spring issue of *inSpire*. It was indeed a "sanctuary for the Spirit."

A word from one whose designation in days past was that of "faculty wife." I am Harriet, widow of Samuel W. Blizzard. Sam was a student at Princeton Seminary in the late thirties. He was brought back to the campus by Dr. Mackay in the fifties as professor of Christianity and society. For nineteen years Miller Chapel was indeed a centering place on the campus for our life in Princeton. And it was in Miller Chapel that my husband was given his final memorial service by Dr. McCord. My ties to this place are strong. And remembered scenes of ceremonies, with the stately line of robe-clad faculty and visiting dignitaries leading the way into Miller Chapel, provide a solid base for recollections of what this spiritual center of PTS meant, not only for those of you who were (and are) students and faculty, but for the great number of those who stood just in back of those robe-clad figures — as wives (husbands) and families. We, too, looked to find spiritual meaning in a place like Miller Chapel. Jane Mackay, Hazel McCord, Dorothy Kerr, Margaret Adams, and Isobel Metzger were just a few of those "faculty wives" whom I remember most vividly as playing just such a role.

I find myself going back to PTS, not only physically, but with prayers and gifts (as I am able). While new buildings are envisioned and old ones rejuvenated, Miller Chapel is still central and deserves to be added to those that will be enlarged and rejuvenated.

Harriet Blizzard
Brookline, MA

More Miller Chapel Preachers

InSpire is a great magazine for Seminary graduates...thanks for your creative efforts to portray campus life and the Seminary influence beyond the campus. In this last issue, you compiled a list of preachers or lecturers who have been guests in the pulpit — an impressive list. I remember hearing a great person in 1936 who should be included on such a list. I refer to Toyohiko Kagawa, a Japanese Christian dedicated to his fellow human beings. He was a great inspiration to many students on campus in that era.

Thanks for "listening," and continue your strong communication efforts.

Bill Parsons ('37B)
Sugar Run, PA

It was exciting to read the names of famous preachers in the Miller Chapel pulpit in the spring issue, but two groups are unrepresented: the Modern Mission Movement and the General Assembly moderators.

I would like to know if any of these people preached at Princeton Seminary: John R. Mott, Sam Higginbottom, L. K. Anderson, Clelland B. McAfee, Marshall Scott, Clarence Wallace, Sam Proffitt, Sam Walton, Sheldon Jackson, Ida Skinner, David Rice, D. T. Niles, and Philip Randolph.

Robert Clark ('54B)
Cincinnati, OH

editor's note

Many readers have called or written to suggest names of renowned churchmen and women who have preached in Miller Chapel. Suggested additions to the list have included Paul Scherer, Charles Grosvenor Osgood, and Robert Speer, as well as many former and present PTS faculty.

We do know that from Mr. Clark's list, both D.T. Niles and Sheldon Jackson have preached in the chapel.

We made the editorial decision not to include present and former PTS faculty and staff members because they are so numerous.

on&off Campus

Good News for Miller Chapel

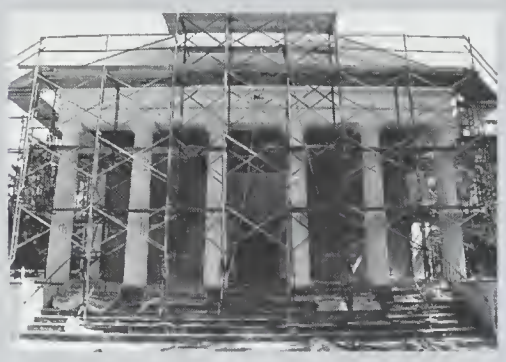


Photo: Carolyn Herring

While work was beginning this summer on the renovation of Miller Chapel, the Seminary received good news from the Kresge Foundation in the form of a challenge grant of $500,000 toward the chapel renovation and the construction of Scheide Hall, the new music and chapel office building. In order to receive the funds, PTS must raise the balance of the $1,475,603 currently required to complete the project's funding by May 31, 2000. The total projected cost of the Miller Chapel project is $6 million.



Photo: Chrissie Knight

Gifts raised to date have reached 76 percent of the $6 million goal, and include nearly $1 million dollars and one hundred percent participation from Seminary trustees. Individual alumni/ae leadership gifts between $1,500 and $50,000 have also been received.

While the Seminary Relations Department proceeds with funding the campaign, the campus community follows the progress via new traffic patterns around the quad, vanishing parking places, and boxes of organ pipes from the old organ being dismantled to make way for the new instrument.

Distinguished Leadership Recognized



Otha Gilyard



Earl F. Palmer

Photos: Jay Gardner

Seminary President Thomas W. Gillespie presented the Reverend Earl F. Palmer and the Reverend Otha Gilyard with Distinguished Alumnus Awards at the annual alumni/ae reunion gathering on May 21. Palmer, Class of 1956 and pastor of University Presbyterian Church in Seattle, was recognized for forty-three years of outstanding pastoral ministry and for his service as a Seminary trustee. Gilyard, a minister in the National Baptist and American Baptist denominations and a graduate in the Class of 1974, is pastor of Shiloh Baptist Church in Columbus, Ohio. He was recognized for twenty-five years of exemplary pastoral ministry and for his service to the Seminary as president of the Alumni/ae Association and of its executive council.

John Mackay Honored in Edinburgh

Princeton Seminary honored its third president, the Reverend Dr. John Alexander Mackay, by subscribing to a membership in the 1124 Society of St. Giles' Cathedral in Edinburgh, Scotland, in May.

The 1124 Society was developed to support the long-term conservation and restoration of St. Giles' Cathedral, 1124 being the most accurate date that can be attributed to the foundation of the cathedral on its present site on The Mound in Edinburgh.

Mackay, whose name will be engraved on a plaque on one of 500 new chairs for the cathedral, was a native of Inverness, Scotland, and a graduate of the University of Aberdeen before he came to Princeton to study theology in 1912.

Mark Your Calendar for Fall Alumni/ae Gatherings!

October 18
Strasburg, Pennsylvania — Lunch at the First Presbyterian Church in Strasburg

November 1
Atlanta, Georgia — Dinner at the First Presbyterian Church, President Gillespie speaking

For further information, call Dean Foose at 609-497-7785.

Two by Two

It's not every year that eleven couples graduate from Princeton Theological Seminary. The Class of 1999 set a record in that category, according to Dean E. Foose, director of senior placement. Shown here before the Baccalaureate service, they are (left to right): Jennifer and Jason Hurtado Daniels, Cathryn and Bart Norman, Kathryn and Mac Schafer, Robyn and Matthew Eddy, Sara and Matthew Koenig, Joan and Alex Stevens, Elisabeth and Darren Kennedy, Gabrielle and Kavin Rowe, Sharon and Billy Azbell, Kathleen and Tom Gregg, and Janet and Adam Neder.



Photo: Jay Gardner

on&off Campus

Beloved Educator "Unveiled"

A portrait of Dr. Freda A. Gardner, the Thomas W. Synnott Professor of Christian Education Emerita and director of the School of Christian Education emerita, was unveiled at the May meeting of the Board of Trustees. Gardner, who was elected moderator of the General Assembly of the Presbyterian Church (USA) in June, joined the Seminary faculty in 1961 and was the first woman to serve on the faculty with tenure. The portrait, painted by PTS alum David Walter, hangs in the Main Lounge of the Mackay Campus Center.



Photo: The Leigh Photographic Group

The new portrait of Freda A. Gardner is unveiled by (from left) President Gillespie, Board Chair Robert M. Adams, Gardner, and artist David Walter.

Faculty Accolades

Professor emerita **Jane Dempsey Douglass** was one of three recipients of the Women of Faith Award at the Presbyterian Church (USA) General Assembly meeting in June in Ft. Worth, Texas.

Robert Dykstra won the 1999 Alfred Klausner Award, the annual prize in a best sermon competition sponsored by *Christian Ministry* magazine, published by the Christian Century Foundation. The sermon will be printed in the magazine, and Dykstra will be flown to Chicago to tape it for TV.

Abigail Rian Evans was interviewed in July by a Christian radio program in Charleston, West Virginia, on her new book, *Redeeming Marketplace Medicine*. She also continues as a member of the Human Embryonic Stem Cell Research Working Group sponsored by the American Association for the Advancement of Science, and for the fourth year received a PCUSA Health Ministries in Theological Education grant.

The staff of PTS's Seminary Relations Department takes time out for a photo in front of Alexander Hall. They are (from left) Dick Gronhovd, director of church relations and alumni/ae giving; Deadra Johns, coordinator of donor research and institutional planning; Chase Hunt, director of planned giving; Barbara Chaapel, director of communications/publications and editor of *inSpire*; Dean Foose, director of alumni/ae relations and senior placement; and Gene Degitz, vice president for Seminary relations. ➤



Photo: Carolyn Herring

People at Princeton

Board of Trustees Announces New Appointments, Promotions

There are many new faces on campus this fall, and old ones sporting new titles!

Stephen M. Waters was elected to the Board of Trustees in May. He is a founding partner of Compass Partners International, L.L.C., a private advisory and investment firm with offices in New York, London, and continental Europe. He is a member of the First Presbyterian Church in Greenwich, Connecticut. He and his wife, Sandra, have three children.

Dr. W. Stacy Johnson has joined the faculty as the Arthur M. Adams Associate Professor of Systematic Theology. He comes to Princeton from a position at Austin Presbyterian Theological Seminary. His specialty is constructive theology, and he is interested particularly in the theologians of the Reformation, including Luther, Calvin, and Zwingli. Many readers will recognize him for his regular column in *The Presbyterian Outlook*.

Dr. F. W. "Chip" Dobbs-Allsopp leaves Yale Divinity School to return to Princeton, from which he received his M. Div. in 1987, as assistant professor of Old Testament. He specializes in Old Testament literature, especially the Book of Lamentations, the Song of Songs, and Hebrew prophecy. He describes himself as, among other things, a "pastor's spouse," married to PTS alumna Leslie Dobbs-Allsopp.

Faculty promotions and assignments to new chairs include: **Dr. Cleo LaRue,** who was named the Francis Landey Patton Associate Professor of Homiletics, with tenure; **Dr. Abigail Rian Evans,** who was promoted to the rank of full professor and named to the new Charlotte W. Newcombe Chair in Practical Theology; **Dr. Leonora Tubbs Tisdale,** who was assigned to the new Elizabeth M. Engle Chair in Homiletics; **Dr. Mark Lewis Taylor,** who was promoted to the rank of full professor of theology and culture; **Dr. James C. Deming,** who was promoted to the rank of associate professor of church history, with tenure; and **Dr. G. Robert Jacks,** who was promoted to the rank of full professor and assigned to the new Arthur Sarell Rudd Chair in Speech Communication and Preaching.

Two senior administrative appointments have been announced. **The Rev. Eugene P. Degitz** has been named vice president for Seminary relations, and **Mr. John W. Gilmore** has been named vice president for business affairs. Degitz, who had been the Seminary's director of development, replaces Nancy Oliver Gray, and Gilmore, who replaces Frederick F. Lansill, comes to his position from a similar position at Columbia Theological Seminary.

Other administrative appointments include: **Eric O. Springsted** to acting chaplain of the Seminary; **Christopher Carpenter** to manager of computer services; **Deadra B. Johns** to coordinator of donor research and institutional planning; **Sharon L. Kozlowski** to conference coordinator; **Sarah M. Parker** to manager of the Theological Book Agency; and **Kevin Park** to assistant director of the Asian American Program.

on&off Campus

Who Are the New Students in the M. Div. Program?

As the fall semester begins, the Seminary welcomes 158 new M. Div. students, five of whom are enrolled in the dual degree program (M. Div./M.A.). Here is a statistical picture of the class.

Gender:
98 men (62%)
60 women (38%)

Marital Status:
66% single
34% married

Ethnicity:
12 African Americans
13 Asian Americans
6 Hispanic students
31 total minority students (19%)

Presbyterian students: 83 (54%)

Anticipated Vocational Direction:
46.5% interested in pastoral ministry
20.5% interested in chaplaincy/ specialized ministry
18.5% interested in teaching
8.5% interested in youth ministry
4% interested in mission
2% interested in social work

Other:
23% just graduated from undergraduate school
30% are one or two years out of undergraduate school
47% are three or more years out of undergraduate school

Gift by Dr. Carl Furuya Establishes Toyohiko Kagawa Endowed Lectureship



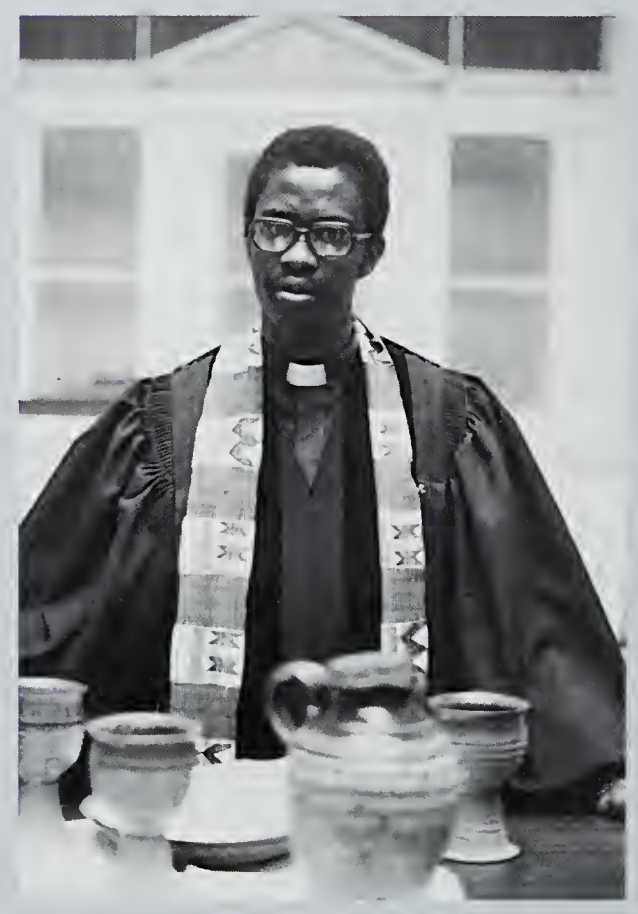
photo: Jay Gardner

Dr. Y. Carl Furuya (Class of 1959), the John A. Mackay Professor of World Christianity for the 1998-1999 academic year, along with other Japanese alumni/ae and friends, recently presented Princeton Seminary with an initial gift of $20,000 to establish the Toyohiko Kagawa Endowed Lectureship. This gift, and any additional gifts received in the future that are designated for this fund, will be used to provide for a lectureship once every three years beginning in 2001-2002, on issues related to Kagawa's life and work, the Christian church in Japan, Japanese and American churches, or the church in Asia.

The Reverend Toyohiko Kagawa was a member of the Class of 1915 at Princeton Seminary. He was born in Japan of noble parents, a Samurai. As a young man he was much attracted to the person of Jesus as presented by a Presbyterian missionary and was converted to the Christian faith. He became a prominent evangelist as well as a Christian social reformer and labor leader. His work among the poor in Kobe was famous throughout Japan as an experiment in the social gospel. He was briefly imprisoned for his work with the poor and then spent several years developing cooperatives among Japanese farmers. Along with his social work he continued to preach and was famous throughout Japan as an evangelist. As a pacifist he was severely harassed by the Japanese military during World War II. He died in 1960.

Furuya has remarked that "Kagawa was ever faithful to his first prayer offered after his baptism at sixteen: 'Oh God, make me like Christ!' He lived his life like Jesus, a friend to the poor."

PTS Alum to Head World Reformed Body



The Reverend Dr. Setriakor (Setri) Nyomi, PTS Class of 1991 (Doctor of Philosophy), has been elected as general secretary of the World Alliance of Reformed Churches (WARC). He is the body's first general secretary from Africa and the first non-European in the position. Nyomi is at present a senior executive with Africa's main ecumenical organization, the All Africa Council of Churches. He is a theologian and a pastor in the Evangelical Presbyterian Church of Ghana, his native country.

WARC is a 1970 union of churches between two older confessional bodies: the Alliance of Reformed Churches throughout the World holding the Presbyterian System (1875) and the International Congregational Council (1891). Today, it links more than seventy-five million Christians in more than two hundred member churches in one hundred countries. Princeton Seminary has always been closely linked with WARC, with both former president James I. McCord and professor emerita Jane Dempsey Douglass having served it as president.

WARC is headquartered in Geneva, Switzerland, where Nyomi will move with his family in March when he takes over the duties of his office. Look for a feature on Nyomi and WARC in a future issue of *inSpire*.

Nyomi is pictured above celebrating communion in Miller Chapel while he was a student at the Seminary.

on&off Campus

Y2K-Ready!

PTS is getting ready for the dawn of the new century and what Y2K may bring.

All administrative computers are Y2K compliant, according to Chris Carpenter, manager of computer services. His department will not configure student personal computers for Y2K compliance, but will provide information on where to find resources to help. Most computer hardware and software manufactured and purchased in recent years is already Y2K compliant.

The PTS Facilities Department has been informed by the major utilities for the campus (water, gas, and electric) that they do not expect any problems with continued service and supply after January 1, 2000. The department is also working with vendors and suppliers to insure that elevators, fire/smoke/security alarms, and heating/ventilating/cooling systems will continue to function.

For more information about Y2K compliance for your personal or home computers visit these web sites:

www.cnet.com/Content/Reports/Special/Y2000/

www.microsoft.com/y2k

www.y2kjournal.com

www.sba.gov/y2k

New Faculty Publications

Chalice Press has published *Social Phobia: Alleviating Anxiety in an Age of Self-promotion* by **Donald Capps**.

James C. Deming recently completed *Religion and Identity in Modern France: The Modernization of the Protestant Community in Languedoc, 1815-1848,* published by University Press of America.

Abigail Rian Evans is the author of *Redeeming Marketplace Medicine: A Theology of Health Care,* published by Pilgrim Press.

The Women's Preaching Annual, Series 2, Year B, compiled and edited by **Leonora Tubbs Tisdale**, has just been released.

J. Wentzel van Huyssteen has written *The Shaping of Rationality: Toward Interdisciplinarity in Theology and Science.*

Hispanic Theological Initiative Makes PTS Its Home

Princeton Seminary is proud to announce the arrival on campus of the Hispanic Theological Initiative (HTI), an innovative program created to respond to the needs of religious leaders and pastors in Latino/a communities across the United States. HTI is funded by a $3.3 million grant from the Pew Charitable Trusts. Before moving to Princeton this summer it was located at Emory University in Atlanta.

The program seeks to increase the availability and quality of Latino/a candidates for faculty and administrative appointments in seminaries, schools of theology, and universities through master's-, doctoral-, and postdoctoral-level grants and awards and through mentoring and workshops.

Princeton welcomes HTI staff members Dr. Justo Gonzalez, executive director, Dr. Zaida Maldonado Perez, director, and Ms. Joanne Rodriguez, assistant director and a 1999 Princeton graduate. Their new offices will be in Adams House.

Princeton Seminary has for several years sponsored another program to support Hispanic ministries — the Hispanic Summer Program, which empowers Hispanic Americans for ministry in their own communities. This spring the Seminary, under the leadership of President Gillespie and the Board of Trustees, made a grant to the Hispanic Summer Program in the name of PTS trustee Dr. Francisco Garcia-Treto. The grant will endow an annual Garcia-Treto Faculty Fellowship, bringing a different scholar to the program each summer to teach biblical studies.

"This grant is one more indication of PTS's ongoing and increasing commitment to the Hispanic church and community," says Gonzalez. "It is very fitting that it is made in honor of Dr. Garcia-Treto, who has not only been a leading scholar in the Hispanic community, but who has long served the Princeton community." Garcia-Treto is a professor at Trinity University in San Antonio, Texas.

The Hispanic Summer Program is a moveable feast, held on different campuses each summer. It will be held in Princeton in the summer of 2000.

Three Jeffs and an Earl!

Sometimes facts are stranger that fiction. At the Seminary's May commencement exercises, three "Jeffs" graduated together — all from Seattle, Washington, and all members of University Presbyterian Church in Seattle, whose pastor, Earl Palmer, is a member of the Seminary Board of Trustees. From left, Jeff Lincicome, Jeff Towne, and Jeff Gephart flank their capless pastor. Towne and Gephart had been in school together since fourth grade. All are now going their separate ways: Gephart is the associate pastor for university students and adults at Bidwell Memorial Presbyterian Church in Chico, California; Lincicome is the associate pastor at Crossroads Presbyterian Church in Mequon, Wisconsin; Towne has returned to his home church to serve as the associate pastor of youth mission and ministry.



photo: Jay Gardner

Student Life

Leaving No "Tel" Unturned

Erin Roberts Digs into the Past

by Elizabeth Terrill



Dig site at Sepphoris



photo: James Hong

Erin Roberts

When Erin Roberts was a little girl, she roamed the woods around her family's home in Harrison, Ohio, armed with a notebook and a keen sense of curiosity. Now Roberts tramps the stony hills of Galilee, searching for the outlines of long-buried walls, curiously picking up tesserae, the small, hand-cut, multicolored cubes used in mosaic flooring. Her interest has grown from a child's innocent entertainment to an adult's well-informed passion.

Roberts, a 1999 PTS graduate, longs for a new look at old things—items and structures lying dormant and unstudied for centuries, sometimes millennia. This summer, the quest led her back to Khirbet Cana, the site many experts agree houses the remains of what most of us know as Cana of Galilee. Nestled in the western section of Lower Galilee, Khirbet Cana—roughly translated "ruins of the nest"—is a tel rising amid the Galilean foothills, located about eight miles north of Nazareth and twelve miles west of the Sea of Galilee. It is strong biblical territory, home to Jesus' first miracle as described in the second chapter of John's Gospel. It may also contain the ruins of a Byzantine monastery, a question Roberts has researched in pilgrim journals at the Rockefeller Museum Library in Jerusalem.

But Roberts hopes for a fuller, more vibrant understanding. She views archaeology as one tool to flesh out and enliven truncated concepts of ancient peoples and the lives they led. "The Bible is a narrative, telling the story of the people," she says. "The people were telling a story about God. I think there's some value in just seeing where you come from, and who was before you—where they lived, what they saw, how hot it was when they were outdoors at one o'clock in the afternoon."

This summer, a team of sixty-some fellow adventurers helped Roberts piece together the bits of information that begin a portrait composition of a civilization long past. Participants included archaeologists, graduate students, college students, and individual volunteers, all learning from what Roberts terms a preserved "record of human life." Clues are unearthed—pottery sherds, bone fragments, chips and pieces of glass, floors, walls, water supply systems, tools and weapons, coins, and organic materials. Even the texture and color of the encasing earth can provide some measure of fresh awareness about the folks who lived, worked, fought, played, conceived, and died in the area being excavated.

Now in its second of five planned excavating seasons under the orchestration of the University of Puget Sound, Khirbet Cana gives up its secrets a little at a time. Some finds, such as certain coins, are dated or otherwise imprinted, making their identification generally easier. Others are assigned to a time period based on style of crafting; for example, pottery rims, bases, and handles are often linked to an era and a people by merit of their design and/or decoration. The construction of tools may indicate their having been made and used during a particular period, while a layer of chalky or ashy dirt may signify the destruction of a site by fire or sacking. As artifacts and information emerge, experts who specialize in each medium are on hand to interpret the data gathered. The Khirbet Cana project experts include a ceramics specialist, an archaeological geologist, a glass technologist, a scientific illustrator, an archaeozoologist, a photographer, and various technological gurus. Others administer the dig at various levels. Roberts herself was kept busy digging, but also learning about many of these disciplines. She is a student of many trades who is gaining exposure to a greater knowledge of what archaeology is about.

At this year's dig, Roberts was a staff member. As a square supervisor, she had a team of four students; together they excavated around the walls of a hilltop building. Along with others they explored a cave at the site and some Byzantine inscriptions in Greek.

All that childhood experience with notebooks payed off, too. Roberts was at times responsible for logging finds into the system designed to record data that will be useful later. A single item may be entered in three different places, each having a specific purpose. Data must be kept careful track of, as the five-week digging season provides enough material to keep the main archaeologist(s) busy interpreting throughout the remainder of the year. Some of the data cannot be revisited, and must be logged with especially exacting accuracy; not all finds are readily recognizable. What seems like a layer of harder-packed earth may actually be a beaten dirt floor. An artifact can be tagged and stored, making it possible to go back and restudy the piece if a question arises. But once a bucketful of dirt is wheelbarrowed over the side of the dump site, its

Student Life

uniqueness is gone forever. Color, texture, and density are among the clues that must be documented before the source data is lost.

For the same reason, a top plan of each square is made at the end of every day's digging. The placements of artifacts, rocks, structures—in essence, the entire contents of the square—are sketched as they appear at that moment. As relics are dug past and removed, other artifacts may or may not emerge. One occupation level is cleared, leading down to an earlier occupation level; walls and larger structures emerge incrementally; the face of the square changes. Said differently, good archaeology necessarily destroys part of its evidence. Photographs and top plans are essential in recording and interpreting exactly what the square was like on any given day.

Some of the data is inspected and categorized during the dig itself. The day's cache of pottery goes into buckets of water to soak, then is scrubbed clean of its accumulated coatings later in the day. The most interesting pieces are spot-read by the archaeologists and other experts, who share pertinent information with those in attendance at the pottery reading session. Listeners might learn something of the item's purpose, the people who made it, the century it belongs to, and other intriguing attributes. Thus a pooled source of knowledge begins to grow, hopefully sparking further interest in the dig, in the people who used the items, and in archaeology itself.

According to Roberts, Khirbet Cana is a "100 percent sift" dig, meaning every bucket of dirt taken from each square must be sifted through a sieve in order to catch any small pieces of interest, those that may have been missed by even a perceiving eye. During the 1998 season, eight of eleven surveyed squares were begun, each measuring five by five meters. This year's dig expanded that area, as will each of the next three seasons, opening fresh squares as time and resources allow. One of the main goals is to discover what was going on at Cana of Galilee during each time period encountered. That's quite a challenge, as evidence has been found dating from a wide range of eras. The Khirbet Cana homepage (look for it under www.nexfind.com) details finds from the Neolithic Period (about 5th millennium BCE) through portions of the 19th century CE. With such a broad representation of periods, dating is both difficult and important.

The geographic points of Khirbet Cana are mapped out using information gathered via the Trimble Global Positioning System (GPS). Roberts, who was involved in surveying areas of the site, explains the GPS as a transmitter that, once secured on a stable point, sends a signal to four or five satellites, which in turn transmit data back to a handheld computer. Using this system, longitude and latitude of the location are measured within one centimeter's accuracy. The coordinates are stored in the computer, which is later plugged into a larger system for data retrieval. Once connected with Geographic Information System (GIS) programs, maps of the site are produced. As new structures are discovered, their location is programmed in and added to the maps. In this way, up-to-date diagrams of the dig site are always available.

Khirbet Cana is not Roberts's first dig. She was active with the excavations at Sepphoris, several miles south and a little west of Khirbet Cana, during the summer of 1995. The dig director was a patristics professor from her alma mater, Centre College in Danville, Kentucky, who taught courses on the history of Christian thought. Roberts says it was in college that she learned to think critically, to appreciate the mental processes that lead to broadening worldviews and systematic approaches to understanding. She describes it as a crucible effect, balanced between academic learning and "observing to learn." She found professors who had a "contagious enthusiasm," and role models who provided living examples for searching out her gifts and applying them in practice.

The experience instilled in Roberts a living passion for teaching, the desire to help college-age students find their own enthusiasms. She'd intended to study anthropology and psychology, but when it came time to declare a choice, found herself selecting anthropology and religion as a double major. As she talks about the ways she thinks of her role in the world, the two combine to provide an anthropological approach to religious systems and the people who use them.

"People are multidimensional," she explains. "I'd like to teach religion, but the way I do it has a lot of anthropological method, [looking at] all aspects of the person." Roberts longs to continue studying early Judaism and early Christianity from the viewpoint of the peoples who lived it, using such things as art, texts, archaeological evidence, and liturgies to explore the ways they were experienced by the people who created and used them.

Teaching, Erin Roberts-style, will be an eclectic prospect, aimed at imbuing academic eagerness in her students. "I think people learn better when they're engaged in all different ways—seeing, hearing, mostly doing. I've envisioned setting up a small test square . . . taking students out and showing them what it's like to dig. If I'm talking about the temple, give them the measurements and send them outside to see how big the thing was. Just have them do something. Reenact a liturgy, or write their own. People express themselves in so many ways. Hopefully the experience—and the excitement—will get them excited. I like to get things going, and then watch the people sort them out."



Roberts (right) takes readings with a GPS collector at a site in bedouin fields.

Roberts chose to pursue a Master of Divinity at Princeton partly to learn more about religion and religious systems, but also to expose herself to an atmosphere where students were living their faith. "I don't think the study of religion should be separated from its practice," she says. "You can't just study the Bible and not actually see what people do with it in their day-to-day lives." Roberts will continue that strategy at PTS during this academic year, as she works toward completion of a Master of Theology

Student Life

in New Testament studies under the guidance of Dr. Donald Juel. She hopes to move into Ph.D. work after next year.

In the meantime, Roberts is letting no grass grow under her academic feet. In addition to setting up and working on the dig at Khirbet Cana this summer, she's researched old maps of the dig area and searched for historical and artistic depictions of the miracle at Cana. She presented a conference paper on a sixth-century manuscript of Armenian illuminations, matching the illustrations with theological texts in an effort to explain them. If that doesn't seem quite enough for one summer, Roberts also wrote two articles for inclusion in the *Encyclopedia of Early Christian Art and Archaeology*.

A woman of many interests, Erin Roberts chooses to use them in pursuit of a fuller understanding of all peoples and the lives they live. Like the tesserae she's so fond of studying, each little piece is an integral part of the whole. ▮

Elizabeth Terrill is an alumna of PTS. Her home is in Porter, Indiana.

How to learn more...

Sepphoris

There are many publications about Sepphoris. I recommend these two exhibition catalogues, which have nice pictures and give technical and understandable information about different aspects of the site.

Ze'ev Weiss and Ehud Netzer. *Promise and Redemption: A Synagogue Mosaic from Sepphoris* (Jerusalem: The Israel Museum, 1996).

Edited by Rebecca Martin Nagy. *Sepphoris in Galilee: Crosscurrents of Culture,* (Raleigh, NC: North Carolina Museum of Art; Winona Lake, Ind: distributed by Eisenbrauns, 1996).

Cana

The Cana Excavation maintains a webpage, www.nexfind.com. At this page, you will find bibliography, pictures, maps, preliminary reports, and daily journals of volunteers and staff members.

Sepphoris and Cana



Uncovered bath at a site in Sepphoris

Sepphoris

The remains of Sepphoris that encircle the citadel are the results of extensive building projects that took place in the early Roman and Byzantine periods. Roman remains include intersecting colonnaded streets, public buildings, bathhouses, private buildings containing beautiful mosaic floors, a theater, and a mansion with a carpeting of mosaics depicting Dionysus and his cult and including the beautiful woman known as "the Mona Lisa of the Galilee." Many of the buildings and the colonnaded street grid remained in use in the Byzantine period, and several new buildings, including two churches and a synagogue, were installed.

In 1995, I went with several other students from Centre College to the dig. Our religion professor, Tom McCollough, is a field director in one of the areas, and he encouraged his religion students to involve themselves in archaeology. During that season, I worked in the bathhouse area where we uncovered a plastered Arab bath with a floor made of serpentine, a greenish stone resembling marble. Other sections of the bathhouse contained drainpipes filled with coins, hypocost bricks (bricks heated up and then used to create steam for the bath), and a mosaic floor.

Many scholars of early Judaism and early Christianity are interested in Sepphoris because it may be helpful in understanding the types of Judaism that existed in the centuries surrounding Jesus' time, as well as in understanding the role of Galilee within the larger network of the Roman Empire. No trip to Israel would be complete without a visit to Sepphoris National Park, located approximately 4km from the town of Nazareth. Several schools continue work at Sepphoris, and some of them accept volunteers with no archaeological experience.

Khirbet Cana

Two known sites in Galilee bear the name Cana: Kefer Cana, which is adjacent to Nazareth, is the common pilgrimage area, whereas Khirbet Cana (khirbet means ruins) has not yet been excavated. Khirbet Cana lies fewer than 10km from Nazareth, atop a hill near the Wadi Yodefat in Galilee. Last year's excavation yielded mostly Byzantine remains, and we expect that further excavation will yield more significant evidence of Roman occupation.

During the 1998 season, which was the first excavation season, I worked in an area along a retaining wall at the eastern side of the city. I also was trained in GPS surveying and spent a good deal of time hiking around the area surveying cisterns, tombs, bedrock outcroppings, and walls. This must be one of the best jobs available in archaeology! I got to know the entire area and was able to see how the work in the individual squares was fitting together. This year I continued work with surveying and also received training in excavation supervision.

Kibbutz Life

During the excavations at Sepphoris and Cana, we stayed at Kibbutz Hasolelim in Galilee. The dig's "home base" is set up at the kibbutz: computers, artifacts, and supplies each have their place. Our stays at Hasolelim provided one means of income for this kibbutz, which also farms chickpeas, raises chickens, and maintains a small factory that produces electrical supplies. The experience of living on a kibbutz is fulfilling in many ways, and I appreciated most the relative simplicity of lifestyle regarding material possessions. You learn to be happy with a few changes of clothes and a somewhat repetitive selection of foods. This limitation in choice brings a freedom that is hard to experience in many parts of America, and it reminds me that a simple lifestyle is indeed worth the effort. ▮ *by Erin Roberts*

Into All the World

Princeton, New Jersey, is a small town. Yet through the gates of its seminary pass men and women from all parts of the world — international students and church leaders who come to study with their American counterparts. They bring with them the richness of their cultures, their languages, and their indigenous churches.

But many American students also leave Princeton Seminary to "go into all the world."

Whether they go to study, to preach, to tour, to serve, or even to make a home, they both *take* the good news of the Gospel, and they *find* it, alive and vibrant, in the nations they visit.

This issue of *inSpire* features some of the individual American students, alumni/ae, and faculty who have had unique and life-changing experiences in places as diverse as Israel, Scotland, Albania, Japan, Russia, India, Kenya, and Puerto Rico. In future issues we will feature our international students and alumni/ae.

ILLUMINING Israel



Israel trip participants



Gaby Barki, a professor and one of Israel's top archaeologists, speaks about the stones of the wall and the fall of the temple in Jerusalem in 70 A.D. The boulders to the right are from the original temple structure. According to Barki, the stones were left there to remind the people of Israel of their history.

by Krystin Granberg and Graham Robinson

In 1991 Mr. and Mrs. Thomas G. Cousins, Presbyterians from Atlanta, Georgia, made a generous gift to Princeton Seminary designated for The Pastor's Study Tour of the Holy Land. This gift has made it possible for three groups of PTS alumni/ae pastors (from the Class of 1991 in 1996, the Class of 1992 in 1997, and the Classes of 1993 and 1994 in 1999) to travel to Israel with PTS faculty members for two weeks of study and touring.

In the spring of 1999, twenty-nine Presbyterian alumni/ae who are serving in local congregations as pastors or associate pastors traveled to Israel with Dennis Olson, PTS associate professor of Old Testament, Scott Sheldon, program director for congregational life of the Center of Continuing Education, and Richard Whitaker, PTS information research specialist (and his wife, Anita) to "walk in the footsteps of Jesus."

Krystin Granberg, interim associate pastor of Brick Presbyterian Church in New York City, and Graham Robinson, pastor of Westminster Presbyterian Church in West Hartford, Connecticut, offered to write about the trip for *inSpire*. Krystin, PTS's photographer during her student days, took the photographs and wrote the personal reflections.



This may be what is known as cave #4 at Qumran, where the Dead Sea Scrolls were found in 1947 by a shepherd boy. The scrolls from cave #4 were translated by PTS professor Dennis Olson.

On the street in the old city of Jerusalem.



"Don't look at me, turn and look." These were the words of Wayne Bogue (Class of 1994) as he led devotional time at Mt. Arbel overlooking the Sea of Galilee. He said, "Turn. Look out there. Look away from me. Listen to the words of Psalm 104." As we traveled through Israel, "turn, look" were words we would hear again and again.

Frankly, most members of the Classes of 1993 and 1994 would have looked elsewhere for continuing education because of the cost and time associated with such a venture. But Tom Cousins challenged Princeton Seminary to turn and look to Israel. Now, the way we turn and look to our stories of faith, as individuals and as a community, and to our brothers and sisters in the Middle East, will be changed forever.

At Princeton on the eve of our departure, Dr. Richard Whitaker reviewed the history of Israel, explained the differences between modern and biblical times, and gave us an orientation to the political geography. He also warned us when he said, "The goal is not to get to a particular place, the movement from point A to point B; the trip itself is a journey. Sitting on the bus, hiking the paths, taking a morning run, everything you do is part of your experience." There was nothing we were not to receive as a gift of the trip. Certainly part of that gift was the wonderful leadership of Dick and Anita Whitaker, Dennis Olson, and Scott Sheldon.

As we traveled from Dan to Beersheba, Meggido to Masada, Golan to Qumran, and attempted to leave no "tel" unturned (one archaeological site we tried to visit was actually closed!), we found ourselves surprised, nurtured, disturbed, and inspired. We visited locations of historical and archaeological significance, learned about the mikvah and purification rituals, saw the places where Jesus walked, shared communion near one of the sites claimed to be the garden tomb, hiked the desert trails to monasteries built into the cliffs, passed by military bases and witnessed Jewish school children guarded by soldiers with guns, listened to stories of Palestinian Christians, and watched as Palestinians had identification cards checked on the road from Bethlehem to Jerusalem.

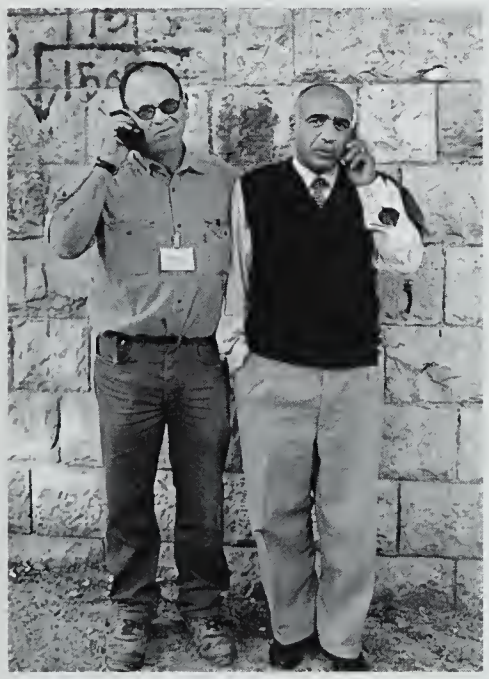
The profound effect these experiences had on us was focused by Mark Thomson during his devotion near trip's end. He compared our journey to the experience of Jacob striving with the angel. Jacob's wrestling with the angel became an archetype for our own struggles and our being blessed in Israel.

Much like Jacob, we wrestled in the night with the religious and political struggles that plague the region and with the implications of Zionism and of the Palestinian state. We wrestled with the question of religion and faith; with church structures built on "holy

The Land of Israel is a land of paradox—the juxtaposition of cars and camels, wilderness and cities, ancient and new, drought and flood, Allah and God, orthodox and reformed, water pipes and wells, home and wanderer, stranger and friend, death and resurrection. The sites and sounds were sometimes strange, yet strangely familiar—intertwined one with the other yet distinctly independent, disparate.



Ben Daniel, Class of 1993, reflects on a devotional by his classmate Fred Garry in Jerusalem.



Tour guide Amos Rad (left) and bus driver Osama agree that cell phones are the way to communicate in an ancient land!

Krystin Granberg, coauthor and photographer, leaving what some believe to be the tomb of Jesus.



It was before sunrise that I awoke. We were in Arad, a newly developed Jewish community in the south overlooking the desert. I got up and looked out the window, immediately knowing I had to go outside and look. The hotel was on a high place with nothing below. I was drawn down the road to the barren hills of the desert. No trees stood in the way. At the end of the road a path led out to a point. Along the flat, thin plateau I wandered, looking out over the desert. The sun was beginning to ascend, outlining the hills. The Dead Sea was off in the distant valley. It glimmered in the dawning sun. God created the heavens and the earth, even this—the barren, dirt hills and valleys. The beauty of the wilderness, of barrenness, proclaims the goodness of God.

During the visit to the Church of the Holy Sepulchre, which was overflowing with tour groups, we stood close to the embalming stone claimed to have held Jesus' body. The stone was encased in wood, with the top of the stone exposed. Swinging above it were golden incense burners. As I watched, several people approached the stone and bent to touch, or knelt to kiss, the stone. One woman, from Eastern Europe I surmised, knelt down, took a piece of tissue from her pocket, and unwrapped a small gold cross. She kissed her cross and then gently laid it on the stone. With her index finger she moved the cross and its chain slowly across the stone. Engrossed in her prayer of blessing, she was oblivious to the world around her. After a few minutes she lifted her cross, palmed it in her hand, and kissed it ever so softly. As she stood up I noticed one tear gliding down her cheek.



The ruins of the synagogue at Qasrine.



Inside the Church of the Nativity in Bethlehem, Doug Learned (Class of 1994) gazes on the chapel dedicated to the slaughter of the innocents.

✡

When we first met as a group at the orientation for the trip we were asked, "Why do you want to go to Israel?" "What do you hope from this trip?" Our answers varied from "meeting God at the burning bush" to "it was an opportunity I could not pass up" to "how to preach this experience" to "I just want to have fun." Whether all our hopes and desires were met is a moot question. In fact, it isn't even the question to ask. Our gratitude and thankfulness for this trip cannot be overstated—there are not enough words in the English language to express the sentiment of our group. To the Cousins family, to PTS, to our gifted leaders, to our churches, we are and will remain ever thankful for the blessing offered to us—for our ministry and our faith. It has changed our lives, it has deepened our faith, it has affected our ministry. We will never be the same again.

One of the water cisterns built into the rock at Masada. ▼



sites" strewn with incense, gold, and myrrh; with the intersection of three main religions while we claim "Jesus as Lord"; with the reality that a Muslim holds the key to the door of the Church of the Holy Sepulchre to keep peace between the numerous Christian communions inside. We had difficulty finding a name for the division we witnessed in Jerusalem and in Jericho, in Galilee and in Samaria. In this wrestling we were wounded. We were wounded by the joy and the suffering, the laughter and the tears, and the injustice we witnessed.

And though like Jacob we left Israel limping, we knew we had been named—for we are new people in and through the time we spent together, in our own personal struggles and questions, and in our quest to be engaged by and to engage God. As Mark aptly said, "In many ways, like Jacob, we have been

Robert Bronkema, Class of 1994, in the Garden of Gethsemane.





A sketch of the Sea of Galilee by Mark Thomson, Class of 1994, who kept a sketchbook during the journey.

ambushed by God with questions we never thought would be raised in our excitement to 'see' the Holy land. If we wrestle it will be painful, we will limp, but we will be blessed." Yes, and through it all, we had a sense that we had been led and blessed by the one who had walked there before us.

Naturally, being a group of PTS ministers, theological differences were not scarce. But those differences were held in the broader context of our common commitment to being ministers of the Word and Sacrament. Here, too, we were "ambushed by God," offering new friendships, cementing old ones, hearing new words, seeing the world through the eyes of others. As one member of the group commented at the beginning of the trip, "considering my friends from Seminary and the people I hung out with, this wouldn't have been the group I would have chosen!" We had all laughed, for it was the same thought for many of us. By journey's end, he said, "Even though it wasn't the group I had chosen, it was clear that God had. I could not imagine a different group."

Throughout the entire trip, again like Jacob, we were given a blessing. We were blessed with an extraordinary education and experiences to inform our lives as ministers. At the same time we were blessed with a unity that only God's Spirit can provide. ▮

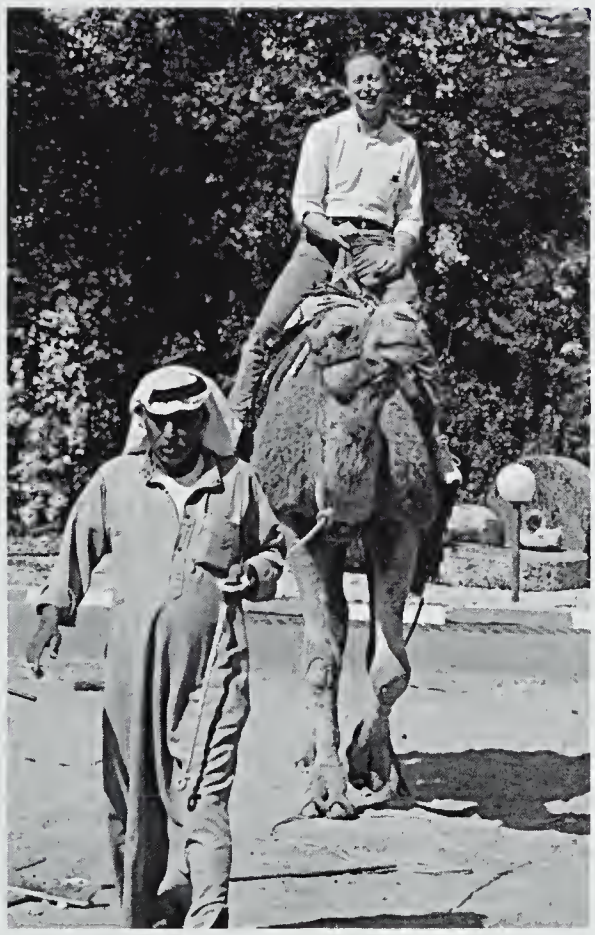
Too easily we recognized why we hadn't known one another well at Seminary—the pressures of classes, family, dorms, and issues often kept us apart. Yet for these two weeks, we were brought together by daily devotions, group meals, sharing bus space, and playing cards. On "the Jesus Boat" as we crossed from Tagba to Tiberius we shared stories of our lives with one another. Sitting by the Sea of Galilee one by one we each told of at least one of the highlights in our ministries thus far. Standing on Mt. Carmel, we were led in devotion to lift our palms to the heavens as we took breath, and to turn our palms downward to let it out. We reminded one another of Christ's presence with us without judgment, without contention. We lived our ministry.



Mark Thomson working an olive press.



Jin Kim, Class of 1993, stands in the Jordan River. A few days after he returned to Princeton, Jin's wife, Soon Pac, gave birth to a daughter.



Dennis Olson enjoys an afternoon's spin on his vehicle of choice!

THE EMPTY TOMB

A space, a place of stone and dirt,
Outside the lines of curious faces
Waiting to go inside
Seeking a presence
Jesus was there.
Not inside.
In the garden, already there, waiting,
Waiting for us to turn.
Like the women that day.

We turned and we looked.
There in the midst of us. Had
we noticed before?
Diversity United by Ministry.
To serve, to love, to listen, to share.
Not by issues or laws or legalities.
Joined together in the love of Christ.
Communion we shared one with another.
Called to be One people.
Made whole.
A small wooden cup, a piece of bread.

We are made One.
Made One by the One.
In Love. In Grace.
By the One who is already here.

A SCOTTISH SUITE

In June, the Princeton Seminary Touring Choir headed "home" to begin a twelve-day tour of Northern Ireland and Scotland, the birthplace of American Presbyterianism. The twenty singers, under the director of Martin Tel, PTS's C.F. Seabrook Director of Music, visited eight churches, sang at vesper services at the PTS/St. Andrews Joint Institute of Theology in St. Andrews, Scotland, and stayed in the homes of Irish and Scottish families. *InSpire* asked five of the students — Stacy Gray, Baron Mullis, Jennifer Rome, John Sawyer, and Kirianne Weaver — to record impressions from the trip to share with our readers. The photos are by Baron Mullis.



photo: James Hong

The Touring Choir just before boarding the bus on the PTS campus.

Community *by Baron Mullis*

When I learned about the choir's Scotland trip, my first reaction was disappointment: It was just my luck to have the Touring Choir take a trip the year that I was in Field Ed—so not in the choir! So I was thrilled to learn that Martin Tel was going to open the vacant spaces to audition. I auditioned and was accepted.

I joined with the other "ringers" for the rest of the semester's rehearsals. Most of the music we were singing was music that I loved: Palestrina's "Sicut Cervus," Vaughn Williams' "Old Hundredth," Dawson's "Ain'a That Good News!", and, to top it off, the women would sing Mendelssohn's "121 Psalm"—and I got to listen!

A few days before the trip, we gathered at Nassau Presbyterian Church to begin rehearsals. It is always amazing to watch and listen as a group of people go through the process of becoming a choir: learning to blend with one another, reaching for perfection in the music, and finally hearing themselves create music of praise for God.

The day we left was in the middle of a blistering heat wave in Princeton; when we got off the plane in London we found everything cold and wet—a refreshing change!

For many of us, the most exciting day was the first, when we took a short tour into the Highlands. Though exhausted by the transatlantic flight, we were swept away by the breathtaking scenery. It is hard to let yourself fall asleep when you are surrounded by the bens and glens of Scotland! We ended that day at the seaside town of Oban.



A "peace wall" built to keep Protestant and Catholic groups from harming each other in Belfast.

backround photo: Highlands, Northern Scotland

The next day our "tour" really began when we went to Belfast to sing at Westkirk in the Shankill neighborhood. Many of us were surprised to see the murals painted on buildings portraying various Protestant and Catholic paramilitary groups. I was reminded of a quotation I had seen on a door at PTS: "A modest proposal for peace: let the Christians of the world agree not to kill one another." It was deeply saddening to see the divided city: there was a "peace wall" just two blocks from Westkirk to keep Protestants and Catholics separate from each other. But the next day we were taken around the city and shown some of the efforts at peacemaking. Though they seemed meager in the face of the animosity that divided the Christians of Belfast, we could see that the spirit of ecumenism is alive and well in these efforts, and as always, the hope for the work of the body of Christ does not die in the face of adversity.

After a bout with food poisoning that decimated the ranks of the choir for a day, we continued our tour. One of the things I noticed was the diversity of churches in Scotland—a diversity that I see mirrored in the PCUSA. Some seemed more evangelical, others seemed to make social justice their cause, and some went quietly about the work that the church has been involved in for centuries.

A great joy was staying with families along the way. I was particularly touched by their hospitality. One older couple stayed up most of the evening talking to the two of us staying with them. Another family offered to do our laundry—and the next morning we found a hamper of freshly laundered and folded clothes for us to pack. It was small things like this that made us feel welcome in these Scots' homes. And the food! If there is one point of similarity between the Scottish churches and the southern churches that I am familiar with at home, it is food. Abundant, frequent, and calorie-loaded-delicious!

We ended our trip with a stay in St. Andrews, the delightful ocean resort town from *Chariots of Fire*. We sang in St. Salvator's Chapel of the University of St. Andrews for the PTS Institute of Theology. It was a treat to hear our professors preaching in another context. Following a rousing end-of-tour party in a local St. Andrews pub, we returned to Princeton, and eventually we were even reunited with our luggage! ▮

SNAPSHOTS

by Stacy Gray



Altar of St. Ann's Episcopal Cathedral in Belfast, Northern Ireland

June 2

Kit Reynolds was the first Scotsman I met. We met while in flight from Heathrow to Glasgow Airport. He was a seventy-three-year-old bagpipe band drummer, returning to Scotland after teaching drumming classes across the United States. He confessed that he might be getting too old for such lengthy trips. Nevertheless, he possessed a young and vivacious character that spoke of a man who never skips a beat and who will march to the rhythm of the drums until the Lord Jesus Christ comes to recruit him for the Heavenly Highland Pipe Band.

Mr. Reynolds told me many tales about his family, showed me pictures of his grandchildren, and related traveling stories. As we disembarked, he gave me a big hug and wished our choir well. This was my welcome to Scotland.

June 6

Prior to an evening service and draped in my red choir robe, I walked in the church cemetery at Kirkcolm to pray. The sun was still shining brightly, and from where I stood I could see the small stone country church, and green fields filled with cows. In the distance the ocean appeared like glass—smooth and still. It was in that moment that I fell in love with heaven, and I thanked God for bringing me to such a place.

June 8

As I climbed the cold, damp, spiral steps in the ruins of Caerlaverock Castle, I came to a small, narrow window radiating brilliant morning light. I stood there in awe of the blue skies painted with white, cottony clouds and the untamed rolling fields of green that preened in dazzling pink and yellow wildflowers. Behind all of this grandeur, in the distance, a low mountain range stretched out as far as the eye could see. As I stood in that cold, dark castle, I became aware of Scotland's exuberant warmth.

June 11

While at Barrhead, the choir discovered that it had acquired a young "groupie" named Sandy. He always greeted us with a wonderful smile that was surrounded by hundreds of freckles. With a fifteen-year-old's Scottish burr, he would say, "You're brilliant, your music is absolutely brilliant." Sandy had attended not one, but two, other Touring Choir services where he joyfully introduced himself and raved about the variety of music we sang. He confessed he was a bit of a musician himself and played us the entire score of *Titanic* just as he had heard it on the radio. Sandy's appreciation of music was very apparent; it seemed to consume his every thought. I believe that if he had had his own car, he would have followed us all the way to St. Andrews.

June 14

The organ pipes at St. Salvator's Chapel surged, attempting to lift the roof, and the choir joined this swell with a powerful Alleluia in response to the 121st psalm. The notes of contemporary American composer Howard Hanson defied time. Thoughts and actions ceased, leaving us paralyzed to experience the presence of the Holy Spirit. The music, the choir, the people, and even the stone walls reached beyond place and time as we praised God.

Back Home

Thank you God
for the gift of voice
Thank you Princeton Seminary
for the gift of travel
Thank you Martin Tel and David Buley
for the gift of instruction
Thank you churches of Scotland
for the gift of sharing in worship
Thank you host families
for the gift of hospitality
Thank you choir
for the gift of friendship. ▮



Bourocik Parish Church, Barrhead

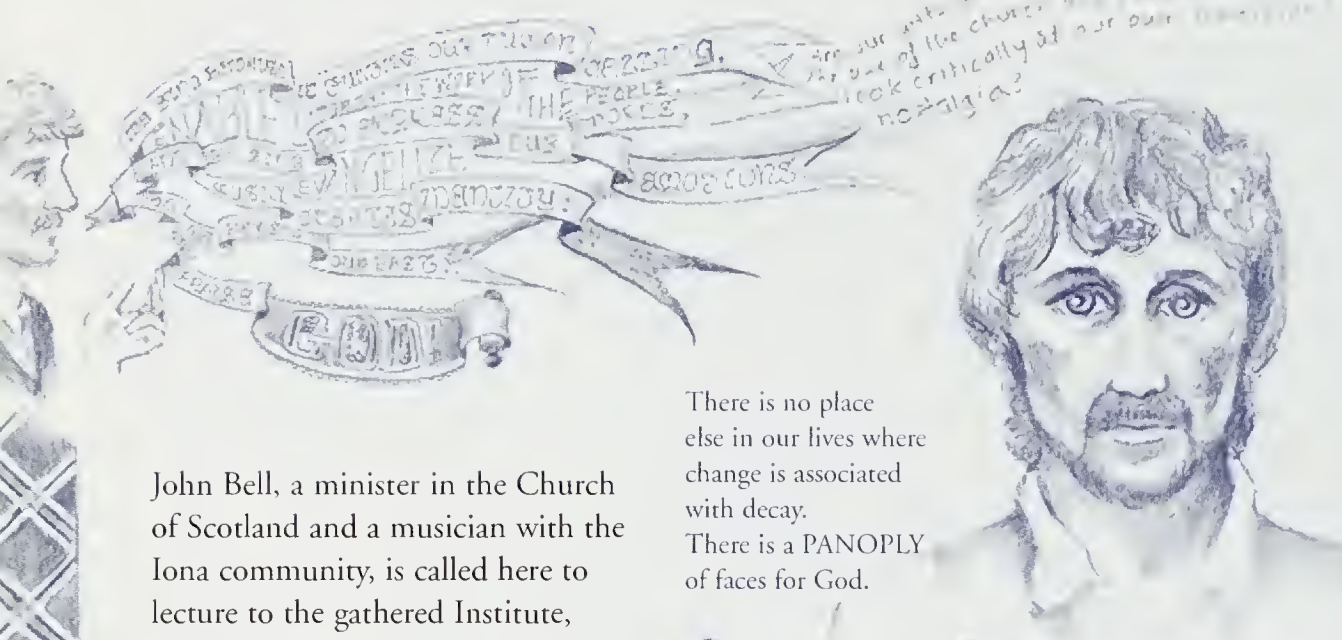


Caerlaverock Castle

While Charles Hooker Jr. (PTS Class of 1949 M.Div. and 1952 Th.M.) and his wife were visiting friends and family in Scotland in June, they found themselves in the town of Barrhead and attended the Touring Choir's concert at the church there. He learned of the tour while at PTS in May for his fiftieth reunion! It's indeed a small world for Princetonians!

Cathedral Song

by Kirianne Weaver



There is no place
else in our lives where
change is associated
with decay.
There is a PANOPLY
of faces for God.

John Bell, a minister in the Church of Scotland and a musician with the Iona community, is called here to lecture to the gathered Institute, with a winking wit and brogue-ish "r's" that roll like the coos of doves. At first I am Martha, bent studiously over my notes, but soon the experience wins over and I become Mary, who drinks more deeply.

"When we sing, we revisit our past," John Bell says, and I do: remembering the American churches we visited all year, and now these congregations we have visited more intimately.



ST. ANDREWS CATHEDRAL

founded 1160-1162
consecrated 1318
burned 1847, then
reconstructed, with changes

Possibly the first Scottish building to be influenced by French architecture

Here stands this great magnificence, spotted with plaques describing its planning, construction, consecration, rebuilding...but none of the signs illumine the simple diagnosis that this cathedral is now a ruin! Somewhere between their facts and this drying sandcastle before me lie the lives of generations of masses.

We sing "Amazing Grace" sometimes in our concerts, and we sing the last verse as a canon, imagining ourselves 10,000 years in the future looking back again. Time crashes down on itself, and all its lines become blurred.

Here, as I stand some respectful distance away from the High Altar of St. Andrews Cathedral, I find God still in this place, and resurrection at hand; churches and cathedrals have long echoes, I am told. This open-air edifice has one longer still.

John Bell says we sing to praise God.

I also praise God for singing. ▮

Choral Retrospective

by Jennifer Rome

I love the Lord, who heard my cry,
and pitied every groan.
Long as I live and troubles rise
I hasten to God's throne.

I love the Lord, who heard my cry,
and chased my grief away.
Oh let my heart no more despair,
while I have breath to pray.

When the Touring Choir first rehearsed this African American spiritual for our tour of Scotland and Northern Ireland, I wondered how this tune, singing of faith in the midst of slavery, would carry over the Atlantic on the voices of our choir.

As we crossed the street to the brick building, our guide pointed down the street and said, "Some riots happened over there not too long ago." Once inside, the choir had tea with a Catholic Sister who organized a safe café for Protestants and Catholics in Belfast, Northern Ireland. We toured through the back door of the café to a sanctuary and through the back door of the sanctuary to a gymnasium, newly painted in bright blue. In the gym we imagined kids who had never been beyond the blocks of their Protestant neighborhood playing ball with Catholics for the first time. Someone called out from the back of the group, "Let's sing in here!" I thought, "Oh come on. We rehearse and sing a concert every day. Isn't that enough?" And then Martin, our director, said he would help us with the words and sang a clear starting pitch. "I love the Lord, who heard my cry and pitied every groan. Long as I live and troubles rise ..." The unaccompanied voices bounced off the walls like basketballs in slow motion as we released the last note. "You've sanctified this space," the Sister said—blessed it for Belfast Basketball games for peace.



Touring Choir with Thomas W. Gillespie outside of St. Salvator's Chapel in Scotland



Glasgow Cathedral

Before our lunch break, the bus turned off the main highway circling Glasgow. It stopped in front of a collection of buildings that housed a school and living space for teenaged boys who had perpetrated or been the victims of crime. The school expected only one woman with her guitar to lead chapel that day, but instead our twenty-member choir crowded into the tiny chapel. I wondered if the boys would even care that we were there; but they listened, some moving around in their seats, others drumming on the backs of the pews. Eyes widened and attention settled as we sang, "I love the Lord, who heard my cry and pitied every groan." I imagined cries for attention and admiration, for healing and direction riding to God on the backs of the notes. As we left the chapel and shook a few hands, a teacher told us, "Some of these boys have never heard live music before." The music enlivened one young man especially, who for the next three nights convinced adults to drive him to our concerts. He hastened his way to God's throne that week in early June.

Every evening during our stay in St. Andrews, we walked to the top of the hill on North Street to St. Salvator's Chapel. There we opened the Vespers services for the Institute of Theology, a gathering of pastors for continuing education. From the seats below, I imagined cries rising from lips weary of monthly meetings and weekly sermons. As harmonic tension rose and released, "I love the Lord" chased away the grief of the daily grind and gave the pastors breath to pray for new energy, new ideas, new life for their ministries.

As we traveled through the cities and villages where Presbyterianism took root during the Reformation, the four phrases of "I Love the Lord" told a new story with each encounter, singing itself into the lives of its hearers—and its performers. ▮

Trinity of Wonder

by John Sawyer

Window in St. Giles Cathedral in Edinburgh



All of us have moments in which we can honestly say that we have experienced the living God. Some come as a sense of overwhelming peace, some as unexplainable joy. Some are so sudden, so unexpected, that they give us a slight gasp—of grace. During our trip, these moments quickly became innumerable.

The gasp of grace came in a castle where John Knox and his fellow Protestants were besieged by an army of Catholics. The castle is just a ruin now, well-kept by the edge of the sea, with bright green grass and handrails for tourists. I climbed up into an alcove to pose for a crazy picture and, while climbing down, bumped my head—hard. The pain that caused me to gasp and cry out was short-lived; after a few minutes, I was ready for more exploring. But that gasp of pain was a gasp of revelation. The grounds of the castle where I bumped my head had, at the time of the siege, been red with the blood of those who died for what they believed. Was my brief pain any comparison to that felt by those who died at that castle, or those in pain in Northern Ireland, or even in Kosovo, which at the time was still at war? No. But my bump on the head gave me a perspective that I will not forget.

The unexplainable joy came at Bourocik Parish Church in Barrhead, Scotland. We sang a concert that night and had been warmly welcomed by the congregation at a reception afterward. The reception moved into the fellowship hall where a ceilidh, or Scottish "hoe-down," was planned. When the music began, I watched as church members, young and old, took partners with little regard to shape or size and began to dance around the room. I have been known to dance, but never in much of an organized manner, like the ceilidh dancers were dancing. I invited fellow choir member Pam Sebastian to dance. After carelessly ramming into a few couples, we both realized that we had no idea of what we were doing. I was laughing so hard, I almost fell on the floor. The smiles and laughter among the church members who witnessed this scene were so heartening that I had to try again.

The overwhelming peace came one evening toward the end of the tour while the choir was in St. Andrews. As a group of us left the local movie theater, I noticed that the western sky was bright orange, and I turned down a side street that led to the beach. The sun was already hidden by the horizon when I arrived, but the sky was still filled with radiant reds, yellows, oranges, blues, and purples. The movie that I had just seen was lost at the sight of this sunset. For a moment, all was complete and at peace. The choir had finished its tour, singing in churches not normally visited by choirs. We brought with us music and a culture that was much the same, but slightly different from that of these congregations. Our time with them was enriching and enlivening. Our tour and our lives had been fulfilled by God through the wonderful people that we met and the music that we sang together.



Castle in St. Andrews, east coast of Scotland

As I watched the last of the glorious sunset that night, I stood at the edge of the seawall with my eyes wide and a breathless wonder in my heart. ▮

GIVE US THIS DAY

by Kent Annan



photo: Jay Gardner

A few days after his May graduation from Princeton Seminary, Kent Annan boarded a plane for Albania, where he is serving with the mission organization International Teams as they work to feed, shelter, and resettle Kosovar refugees. He plans to work in Albania and Kosovo until December, when he will return to the New York/Philadelphia area in hopes of finding a job in the print or television media. He wrote this story shortly after he arrived in Albania.

Readers can be in touch with Annan at itshkodra@maf.org, and can contribute to Kosovar relief through International Teams, attn. Kosovar Relief Project, 411 West River Road, Elgin, IL 60123-1570.

Saturday, June 12th in Shkodra, Albania

Even the post-communist gray of Shkodra, Albania's second largest city, looks brighter after a decent sleep. Too tired last night to be awakened by either military planes or local gang machine-gun fire. Not having any running water is inconvenient, but I wash away two days of dust and sweat with a shower at the church, a ten-minute walk from my apartment.

During the communist era, Albania apparently broke ties with both the Soviet Union and China because they were too soft. Since communist rule toppled in 1991 and the country opened to religious freedom, five small evangelical churches have sprouted to join Shkodra's mosques and cathedrals. I'm serving alongside one of these churches as it responds with warmth and generosity to the tidal wave of Kosovar refugees who crashed into their city two months ago.

The Tower of Babel struck a blow to international relief efforts, but we manage to make today's plan with three Albanians, an Italian, four Brits, and me. Four of us pile into the truck; I drive. In Shkodra driving is not especially dangerous for the driver, but constant is the possibility of killing someone else. It is sometimes exhausting, sometimes exhilarating to drive here: avoiding enormous potholes, speeding (stolen) Mercedeses, oblivious pedestrians, swerving bicyclists, and trotting horse carts—all with no apparent instinct for self-preservation. This morning the drive to the warehouse through the outdoor market is chaos punctuated by the shrill tortured-baby screams of young goats being carried upside down by their sellers and buyers.

We stock our truck with canned meat, flour, rice, one-size-fits-all bras, toothpaste, and mattresses at the emergency warehouse organized by the churches. The Red Cross provides refugees with basic monthly food packages that the churches supplement.

After bringing the supplies from the warehouse back to the church, we load the truck with the mattresses and black plastic garbage bags that we packed with supplies the night before. The basic procedure is this: we visit a Kosovar family, take off our shoes and shake hands, decline a cigarette, accept a Turkish coffee that's as thick as mud, listen to a tragic story, ask about their physical needs, shake hands, and say "Mirupafshim" (goodbye). Then that night we pack a black plastic bag with the requested clothes and food stuffs. In the morning we deliver the bags of supplies and mattresses to the families. This morning four of us are delivering.

We drive to an apartment block, approach the first door, and knock. Thirty people, all ages, move toward us in slow motion. Many handshakes. "Si jene?" (How are you?) is the standard greeting; "Mire" (Good) is the rote response. Culture glosses impossible moments like this. Could I dare ask "How are you?" in search of a truthful response; if I expected a truthful response how could they respond with anything but, "How the **** do you think I am?" Several young women are sprinkled through this overcrowded apartment. When I see Kosovar women in their teens or twenties I can't help but wonder if or how many times they've been raped.

The men follow us back to the truck to collect the goods we've brought; they are thankful and eager. We kick a ball with kids on the filthy, garbage-strewn, dusty lots between apartment blocks while adults toss around Albanian syllables nearby. When I interact with the young Kosovar boys I wonder how the seeds of hatred and fear that have been sown in their lives will come to fruition. What will these boys be like when they are young men? Will they avenge what happened to their fathers, mothers, and sisters? Love and forgive your enemies?

We repeat the delivery process several times and deliver mattresses and bags to nine families. At one stop an ancient woman dressed in black (as are all widows here) walks around the fray of the delivery chaos with the toothless smile of a newborn.

After finishing the day's deliveries, we pack more bags. This is a humbling experience: choosing what to give a family. Among other things we put in two cans of meat, a three-pack of soap, and each man gets one of the donated Beavis and Butthead T-shirts. We allocate three mattresses for a family of ten. Everyone asks for laundry detergent because they have so few clothes. We don't give enough (whatever that would be), but it's something. Amazing that what we give to them they would not otherwise get. We put a Gospel of John in the bag, praying that the Word will speak to their lives since we are often left speechless. We invite the families to the church for games on Wednesday and Friday evenings and a worship service on Sunday morning.

Though it's awkward to claim hunger after hearing families tell you that they walked for four days and four nights eating only snow, it is late in the afternoon and I have not yet eaten today. Lunch is fish and vegetables at a shaded patio restaurant, though food never tastes as good with gypsy kids reaching out their dirty hands while staring at you with their carefully calibrated hungry eyes.

In the early evening we visit an abandoned tobacco factory that has been transformed into a community of about 4,000 refugees. The conditions are relatively good, and each family gets its own room about the size of a room in Brown Hall. A small crowd gathers around us; we ask questions and listen. President Clinton could get work in Kosovo after his White House career is finished; a few days ago Serbia began withdrawal from Kosovo—Clinton's approval ratings here are through the roof.

We walk back from the refugee camp for a meeting at the church. We pray. I have trouble praying tonight. The theodicies that I recently studied seem as far away as Princeton. But any theology that can't survive the journey from the academy to the war zone isn't worth packing.

I buy a sandwich on the way home and try not to notice the restaurant owner's cat walking around behind the counter. Every night my stomach tightens slightly as the sun sets. My first night here an Albanian pastor and I walked home too late and met two teenagers around a dark corner who yelled caustically at us while waving a very large (and what, from my perspective, appeared to be a very sharp) knife. The pastor convinced them to let us go; after ten hours of driving, I was almost too tired to be scared. I'm told this or worse would happen most nights if I walked home after dark. Albania is the poorest country in Europe and is riddled with problems, though the ubiquitous mini-satellite dishes and platform shoes show that its citizens are not completely left behind. Even the refugees remark about the extent of the problems in Albania.

I walk home briskly as the light evaporates. On my way I pass a large heap of garbage where every night a herd of eight ragged sheep and goats feed on the trash, a recycling program of sorts. At home I eat and then read from Psalms, listening closely to the plea for God's vengeance and for God's comfort.

The pain inflicted on the refugees won't vanish as the world's attention shifts elsewhere, as Kosovo is resettled and reconstructed. Self-rule and new houses rising from the smoldering ruins won't resolve the deepest damage done during this crisis. Shkodra is considerably different from Princeton, but the same in its utter need for God's healing touch and transforming redemption. I hear Kalashnikovs shooting in the distance and military planes rumbling overhead as I fall asleep. ▮

Ministry As Minority in Japan

Christian and Kay Zebley Reach Out to Japanese Youth

by Barbara A. Chaapel

Christian Zebley, Class of 1996, will be spending the next two years of his life learning to speak Japanese.

For him, it will be literally a full-time job!

Zebley and his wife, Kay, are mission specialists with the Presbyterian Church's Worldwide Ministries Division, called to develop youth ministry in Japan. But before they can begin that work, they must immerse themselves in learning their new language at the Japanese Missionary Language Institute in Tokyo. Only after they are fluent (Kay already has a head start because she grew up in Japan) will they begin their assignment for the Nihon Kirisuto Kyodan — the United Church of Christ in Japan.

It will not be an easy task, Zebley explained while back at PTS this summer with five Japanese Christians as part of a Neighbor to Neighbor church-study delegation from the Asian island nation. "Very few young people in Japan are interested in the church," he says. "There is no youth ministry in the churches; only 1% of Japanese are Christians."

And those who are Christians usually encountered Christianity not in churches but in the non-church movement, which Zebley describes as having "no members, no buildings, no programs."

Japanese churches are small, and individual mainline denominations are united in one ecumenical body. It is in the church-related colleges and universities started by American missionaries that the Zebleys will begin to find youth to talk with about Christ.

"Although not Christian, many Japanese students are searching for meaning," Zebley says. "We want to work with missionaries at church-related schools to do evangelism, and to work with Japanese pastors and their congregations to reach the young people. Our work will be a national effort to develop both youth ministry in congregations and student evangelism in church-related schools."

Japan is primarily a Buddhist country, where religion, both Buddhism and Shintoism, is controlled by the government, according to Zebley. Both Christians and Buddhists have historically been persecuted. "But there is great respect for life, and for the customs of daily life," he said. "It is a very peaceful country, so in a sense Buddhism is woven into the fabric of life in Japan."

In this context, the Zebleys say that as Christians they have the opportunity to let the Japanese "see Christ" in them. "It's the opportunity to be willing to be a child, to be open, to make mistakes, to develop relationships through your weakness, your struggle with language, your minority status," Kay explains.

It is relation-centered ministry that the couple will rely on in their approach to youth. They live in Kamakura (having recently moved from Morioka, where they taught English and Bible when they first arrived in March of 1998), a coastal city just south of Tokyo that is a center of Buddhism but also has many churches. ("There is no one in Kamakura who does not believe in God," Christian says.)



Christian and Kay Zebley in Yokohama.

The city is also in the heart of Japanese youth culture, and the Zebleys are planning a gala retreat on the beach, where hundreds of young surfers "hang out," in the summer of 2000.

Once they can light a spark among the youth, Zebley hopes to interest American seminarians and pastors in coming to Japan as summer interns. "My dream is in two years to have a missionary or an intern working with youth in every congregation in Japan," he says.

And he hopes some of those will be from Princeton Seminary. While in Princeton in July, he met with Dr. Kenda Creasy Dean, assistant professor of youth, church, and culture and codirector of the new globalization program of the Seminary's Institute for Youth Ministry, about how that program could support youth ministry in Japan. Since the globalization program is high on Dean's list of priorities, her eyes gleamed when she talked with the Zebleys.

"I think Princeton will have an important role to play in the future of Japan's youth," Zebley predicts. ▮

Readers can reach the Zebleys at zebley@gol.com.



Christian with highschool students at the Zenrinkan.



Kay with some of her students in Morioka.

IN RUSSIA, *with Love*

by Barbara A. Chaapel

In 1993, when Donald Marsden ('84B) was associate pastor of the Third Presbyterian Church in Richmond, Virginia, he made a trip to Russia to visit several Russian churches and explore their needs and how his congregation could help. Today, he, his wife, Laurie ('86b), and their three children live in a small flat on the banks of the Moscow River and call Russia home.

They are in the third year of a three-year term in Russia as PCUSA mission specialists.

Marsden's primary mission is Christian education. He heads a ministry team that includes six Russian men and women, who teach art, music, and the theory of sports and games in Christian education and who help out in the office the team shares with the Mission for Biblical Literacy. The team has led seminars on children's ministry in Moscow and St. Petersburg, and introduced two new Russian language Vacation Bible School curricula, one on Jonah and one on Ruth.

Marsden has also learned about the publishing business! "I'm very excited about developing a series of ten lessons about Jesus and David that I am calling 'Two Boys from Bethlehem,'" he says. "And we have a series on the Gospel of John in the proverbial editorial pipeline." He hopes Russian writers, artists, and editors will take part in these publications.

The Detroit native and cradle Presbyterian has found that the church in Russia is very isolated, having suffered well-documented persecution under the Soviets. "That isolation continues today," Marsden says, "and provides a breeding ground for superstition, which is much more widespread than atheism.

"Although most Russians consider themselves to be Orthodox, the large majority of these have no real concept of the content of Orthodox Christianity. About forty percent of those who say they are Orthodox say they do not believe in God."

Russian Protestants are even further isolated, according to Marsden. They are generally undereducated and poor and have a strong orientation toward evangelism, often ministering among prisoners, orphans, and the poor. "To be Protestant here designates one as a suspicious person," he explains, "perhaps one even associated with American spies."

But Marsden has what he calls "a hero" to whom he looks in helping him to persevere in the face of the challenges of the Russian churches. She is Eve Pomroy (Evelyn Pomroy Lytle), a fellow Princeton graduate. Only she graduated thirty-seven years before Marsden, in the Class of 1947!

Pomroy served with Presbyterian Church missions during her career, primarily teaching in universities in Brazil and Portugal. Fluent in both Spanish and Portuguese, she also worked as a consultant with the State Department in the areas of bilingual education and foreign affairs.

According to Marsden, Pomroy was inspired to study Spanish and to serve in the mission field by former PTS president John Mackay.

"After her retirement from teaching," explains Marsden, "Eve came upon a notice from Campus Crusade seeking teachers in international schools for missionary children. She inquired, but did not send in the application, believing someone younger was needed. Campus Crusade called her a year later and encouraged her to apply."

So at the age of seventy-seven, Eve Pomroy boarded a plane for Moscow, where she spent two years teaching Spanish, British literature, and art history at Hinkson Christian Academy, a school that serves the children of missionaries. There she met the Marsdens, whose children attend Hinkson.



Graduation ceremony of Hinkson Christian Academy at which Eve Pomroy was the main speaker. Left to right: Donald Marsden, Eve Pomroy, Christiana Marsden, Laurie Marsden, Jeremiah Marsden, and Hannah Marsden.

Pomroy left Moscow this past summer, carrying home the deep gratitude of Hinkson's pupils and parents. "We have been so glad of the presence of people like Eve," says Laurie Marsden, "who has challenged students to use their minds and really think."

The Marsdens remain—and prepare for another Moscow winter. But the new flat, Laurie says, has "an oven, a bathtub equipped with a holder for a hand-held showerhead, and a washing machine that actually fits in the bathroom instead of the kitchen, where it was in the old apartment, so we're in fine shape."

Having spent last year directing the Russian Language Program at Hinkson, she is happy to be "just an assistant" this year, giving her time to work with the Alcoholics Anonymous presence in Moscow. "I attend seminars that explain the nature of addiction and ways to bring healing to families," she says. "And, believe it or not, I can actually help translate!"

Donald, meanwhile, will continue teaching, writing, and meeting with pastors and congregations to learn of their joys and needs and to connect them with American congregations in partnerships under the PCUSA's Twinning Project.

Under the project's auspices, representatives of American churches travel to Russia to meet their Russian counterparts. The Marsdens coordinate the work of the participating congregations, presently fourteen churches in each country. A brand new initiative offers Sunday schools in America a chance to partner with those in Russia by mail and email, without the expectation of traveling.

The Marsdens are grateful for the prayers and support of both friends and strangers at home. "We are far apart physically," Laurie acknowledges, "but we sense so much love and support emotionally and spiritually." ▮

You can reach the Marsden "tribe"—Donald, Hannah, Christiana, Jeremiah, and Laurie—at DMarsdenjr@maf.org.

Close Encounters of an INDIAN Kind

by Barbara A. Chaapel



photo: Chuck Robison

"One of the major reasons I came to Princeton Seminary was that it provided the ideal context in which to pursue the two tasks that have been central to my academic life," says Charles A. Ryerson, PTS's recently retired Timby Professor of the History of Religions. "One was to be a reputable historian of religions. The other was to draw on my extensive and direct experience of India to aid in the Christian task of creating a 'theology of encounter' with non-Christian religions."

Ryerson's own theology of encounter began when he graduated from Oberlin College in 1955 and traveled to India as a teaching-study fellow at the American College in Madurai, South India. There for three years he taught English, fulfilling a passion to discover India born when he was a five-year-old growing up on a poultry farm near Newport, Rhode Island.

That immersion into Indian culture and the Christian church in India as it encountered both Hinduism and Buddhism irrevocably changed Ryerson's life and gave him a second home in the world.

He returned to India after earning his M.Div. from Union Seminary in 1961, and again in 1967 with the Overseas Department of the Episcopal Church. From 1970 to 1972, he was associate lecturer at the Tamil Nadu Theological Seminary in Madurai while completing research for his doctoral dissertation at Columbia University.

Looking back, Ryerson feels fortunate to have attended the founding meeting of the Christian Institute for the Study of Religion and Society (CISRS) in Madras in 1956. The dream of the late M.M.Thomas, it is recognized as the foremost Christian think tank in the Third World.

One of the few westerners related to CISRS as a research associate, Ryerson developed a "dialogue" project there that issued in his book *Encounter in South India*. "I wasn't even a committed Christian when I went to India," he says. "Not that I was non-Christian. I just wasn't *committed*. India gave me my faith."

Before India, attending seminary, let alone teaching in one, "wasn't even on my radar screen," he laughs. India propelled him to Union, where he studied ethics with Reinhold Niebuhr. That education, punctuated by trips to Madurai to learn the tamil language, involvement in the student protests in America's Civil Rights and Vietnam era, and work as a Peace Corps instructor began to shape what Ryerson calls his "presence theology.' He describes it as evolving a new way to think about mission — to be present in a society, to just *be* there, not to *do* anything.

And so a young Christian man studying the 2500-year-old tamil language among students 80% of whom were Hindu or Muslim learned that respect for the other is central to meaningful dialogue between religious traditions. This truth he took to teaching positions at Hunter College and Wichita State University, and finally, in 1979, to Princeton Seminary.

"I came to Princeton for the chance to overtly combine my theological interest with my interest in history of religions," Ryerson explains. "The incongruity of such a choice must have been God's plan! I grew up in a town with the oldest Jewish synagogue in America, I claim Hindus and Muslims as intimate friends, yet I consider myself very Christocentric.

"I am an incarnationalist. Christ is present, risen, and working in the world. The Christian task is to try to discern in humility and faith what Christ is doing in a given context. If a Hindu converts, it is the Holy Spirit, it is not me or the church. I know God through Christ, but I think others can know God in other ways. I couldn't be a Christian if I didn't think Christ was somehow involved in Hinduism."

Most of all, Ryerson has loved his students. He taught only elective courses, and students wise enough to choose them had an enticing list: Buddhism, Hinduism, Encounter of Christian Faith with Other Faiths, Eastern Paths and Christian Explorations, God and Politics, and World Religions through World Literature, among others.

He also pioneered the Cross-Cultural Mission course, in which students spend a summer in India. (The course later expanded to include groups going to Indonesia, the Middle East, and Central America.)

"My students arrived in Bombay and didn't see a westerner for three or four weeks,' Ryerson says. "They studied how faith must adapt and be adapted to, and they participated in church life. My goal for them was that they gain respect for other religions. The basic theological question we asked was about the relation of faith to culture."

His teaching has been for Ryerson a work of love. "My students have been an enormous comfort to me," he says, a bit wistful to say farewell to his career. His hope for PTS? To realize that we live not in a secular world, but in a pluralistic one, a world full of religion.

"The search for transcendence is very much alive in the world," he says. "The secular is not evil; we do not need to circle the wagons to keep the world out. I have never been afraid of the world. I love the world."

And where in that world will Ryerson go next? "I'll catch my breath a bit," he says, smiling, "and certainly return for some time to India. I can't conceive of not going. I've been fortunate to have two lives at once." ▮

A Gathering of Barthians

by George Hunsinger

More than three hundred people packed Trinity Episcopal Church in Princeton, a PTS "overflow venue" during this year of Miller Chapel renovation, for the opening of the international conference that kicked off the Seminary's new Center for Barth Studies in June. When the site shifted back to the Mackay Campus Center Auditorium, there was standing room only.

"For the Sake of the World: Karl Barth and the Future of Ecclesial Theology" attracted participants from across the United States, a sizeable contingent from Canada, and visitors from as far away as Korea, continental Europe, and Great Britain. Forty percent were pastors, ten percent laypeople, and the rest students and professors.

The Barth devotees enjoyed a splendid reception at the Center of Theological Inquiry, worshipped with a powerful sermon delivered in dramatic fashion by William Sloane Coffin Jr., and feasted on a banquet surrounded by the sparkling music of Mozart string quartets. Special treats were Wesley Seminary professor John Godsey's delightful reminiscences of Barth as a teacher, and an award of appreciation to publisher William B. Eerdmans Jr. Many participants called it the best conference they had ever attended.

The proceedings were sweetened by the announcement that the Center for Barth Studies had just concluded negotiations that will enable it to purchase the library of the late Markus Barth, New Testament scholar and son of Karl Barth. A special division of the center will be devoted to Markus Barth's letters, papers, and books.

A rare, hand-written, autographed copy of the Preface to the third edition of Barth's epoch-making *Romans* has been donated as well, and the center will continue to seek such materials of archival interest.

Stimulating conversations are never in short supply when discussing the twentieth century's giant of Reformed theologians. John Hart, a pastor in Upper Montclair, New Jersey, presented the results of his doctoral research at Oxford University on the Barth-Brunner correspondence, with lively discussion following with PTS's own Dan Migliore, who has inspired generations of PTS students to study and treasure Barth.

Barth's distinguished biographer and his successor in theology at Göttingen University, Eberhard Busch, spoke about the "covenantal solidarity" between Jews and Christians in Barth's theology. In response, Katherine Sonderegger of Middlebury College gave sympathetic yet critical attention to Barth's provocative, tough-minded views on the relation of Christians and Jews.

It is a great irony for those drawn to Barth by his linking of traditional faith with progressive politics to see him become a symbol of reaction in the United States. Clifford Green of Hartford Seminary and David Hollenbach of Boston College evoked Barth as a public intellectual who was constantly embroiled in political controversy, and they effectively retrieved his social relevance for today.

Conference participants were also delighted by an airing of the 1961 BBC interview with Barth, in which he says that if he hadn't been a theologian, he would have liked to have been a traffic cop!

Barth's doctrine of providence was extensively explored by Caroline Schröder of Bonn University and then deftly placed within the history of doctrine by Notre Dame's Randall Zachman. And PTS's Bruce McCormack led a panel that included Busch, John Webster of Oxford University, and Hans-Anton Drewes, director of the Karl Barth Archive in Basel. Drewes rocked the conference by musing that the axis of Barth studies may actually be shifting to the United States!

The final day included a brilliant paper by philosopher Caroline Simon of Hope College comparing Barth and André Trocme on Christian love, with a response by Webster, and a paper on Karl Barth's concept of eternity by George Hunsinger. Brian Leftow of Fordham University responded to the latter from afar, due to illness, in a paper reflecting that Barth had fully Christianized the doctrine of eternity for the first time by relocating it within an explicitly Trinitarian context.

Though Barth disciples who could not attend the conference missed the lively exchange of ideas around tables, lecture halls, and the Seminary quad, they will still be able to read the presentations when they are published by William B. Eerdmans.

Meanwhile, you can always follow Barth to Princeton Seminary and find a warm welcome at the Center for Barth Studies! ▮

Grace *and* Peace

to the Presbyterian Church (USA)

Freda Gardner Begins Her Year As Moderator

by Barbara A. Chaapel



photo: Office of the General Assembly

Her name means "peace," and her manner is grace. And it was with quiet grace and a devotion to peace in the church she loves that Freda A. Gardner moderated the 211th General Assembly of the Presbyterian Church (USA). The denomination elected her as moderator — its highest position — in Ft. Worth in June.

Gardner, a Christian educator and PTS's Thomas W. Synnott Professor of Christian Education Emerita and the first tenured woman on its faculty, won the election on the second ballot, outdistancing her three male opponents. Her first action, in a small, curtained-off booth in a cavernous area away from the convention center floor, was to join hands and pray with her fellow candidates, a gesture the four had agreed on before the election.

Then she was led, smiling and incredulous, through a throng of applauding commissioners to the podium in be installed, thus beginning her year leading a denomination torn by division and struggling mightily to reverse membership declines and to embrace diversity.

"I am hopeful for our church," Gardner says. "There are Presbyterians all across the country who love this church and want it to thrive. I want to hearten them, point them to denominational resources, suggest ways to proceed, and encourage persistence and prayer when no program will be our salvation."

She will not lack occasions to do that! Traveling throughout the country, indeed the world, to represent the church in presbyteries, congregations, and ecumenical settings is a moderator's bread and butter. Gardner will log hundreds of thousands of miles, eat hundreds of church suppers, listen to thousands of Presbyterian children, women, and men before she passes on the gavel to her successor next summer.

Already she has attended the Mariners' conference (a group committed to supporting the family); spoken at the Small Church Conference, a meeting of the Presbyterian Coalition, and a conference on racial diversity; and visited congregations and presbyteries in New Hampshire, Vermont, Rhode Island, Georgia, North Carolina, and New York.

"My office means I travel a good portion of every month," Gardner, a single woman, laughs, wondering if her houseplants will survive the year! But unlike moderators before her, she wants to model the need for all church leaders and members to observe sabbath weekly.

"Being quiet, practicing meditation, praying, participating in worship, including in my home church [Nassau Presbyterian Church in Princeton], is important to me." Her schedule, published monthly on Presbynet, confirms her commitment: the list is punctuated by dates next to which appears the solitary word "sabbath." And Gardner insisted on leaving Ft. Worth on the day the Assembly ended in time to be home to worship at Nassau Church the next morning.

Friends at home are a huge support for Gardner. "Members of Nassau signed up to pray for me everyday; two of our young people chose to sign up to pray for me on their birthdays — that meant a lot," she says. Then there are former Princeton students, colleagues at the Seminary, and Christian educators around the country who have phoned or emailed. "And I value almost as much as these blessings of friends discovering how many strangers care about me."

The "adulation" began in Ft. Worth, and her "celebrity status" has nonplussed Gardner.

"The commissioners were exceedingly warm," she remembers. "They greeted me on the street, in restaurants, in the hotel. Some even wanted their pictures taken with

Princetonians in Leadership at the Assembly

- M. Craig Barnes, Class of 1981, *Assembly preacher*
- James H. Logan Jr., Class of 1982, *Assembly preacher*
- Todd B. Jones, Class of 1979, *moderator, Bills and Overtures Committee*
- Don Lincoln, Class of 1980, *committee assistant, Mission Budget Committee*
- Ken Hockenberry, Class of 1984, *parliamentarian, Catholicity and Ecumenical Partnership Committee*
- Gary Filson, Class of 1971, *parliamentarian, Mission Budget Committee*
- Sam Cooper, Class of 1976, *parliamentarian, On Life in Global Community Committee*

me! It's not like I'm Reagan or Mark McGwire! But seriously, I was moved by how much they wanted to be connected, not to me as a person, but to their church, which I represent."

Moderating the plenary meetings of the Assembly did not come naturally to a woman more used to the classroom than to the halls of church governance. Keeping the intricacies of substitute motions in her head and remembering to ask for the votes of the advisory delegates were challenges. "I felt inept," she laughs, recalling the neon yellow posterboard sign the youth advisory delegates gave her at Assembly's end that read "Don't forget to ask for the advisory delegates' vote!"

"Cliff's [Kirkpatrick, the church's clerk and parliamentarian who sat by Gardner's side during the business meetings] presence next to me was absolutely life-giving," Gardner says.

She also had kudos for the Reverend Dan Krebill, assigned as the moderator's assistant, driver, "Secret Service agent," and for Valerie Small, staff member and Gardner's scheduler both in Ft. Worth and during her moderatorial year. "These two kept me pointed in the right direction, especially when I had to attend twelve different seminary lunches in twelve different places in less than two hours."

Gardner decided to stand for moderator (one does not "run" for the office) last fall. "It was a process of discernment," she says. "I had been giving thought and prayer to what I would do after my term on the General Assembly Council and the Union/PSCE board ended. I thought for a while that I was being called to begin an older adult ministry at Nassau Church."

But several friends from around the country suggested that she might be called to be a candidate for moderator. "I admired the three men standing for election [Walter Ungerer, Frank Diaz, and Charles Kim], but I finally decided that it might be good for the church to have an alternative. At the least, I would have the chance to express my concerns and hopes for the church."

Those hopes, and her deep love for the Presbyterian Church, have not diminished since her election. She is committed to helping the denomination talk about racism, deal with strangers, and take responsibility for local evangelism.

"The specific forms the church's ministry will take in the future is not clear to me," Gardner says. "But I believe in our Presbyterian structure, our connection to one another. Very few congregations can do ministry on their own. We need to recognize different gifts in different congregations. The whole people of God need to share what is necessary to be faithful. God does not leave a portion of God's people in need without providing somewhere in proximity to that need a people or an individual who can address it."



Gardner does not fear for the church. "We're in a time of not knowing, of wondering what shape and form the church will take. Change can be traumatic," she admits. "But we can experiment, test, re-evaluate, always resting in the certainly that we are the church of Jesus Christ, but for a new time. It is Christ's church, not ours. God will protect the church and take care of God's self. Our job is to take care of each other." ▮

"I was so impressed with the quality of people who serve our church at the highest levels.... Freda modeled the ability to listen. She treated people with respect, spoke softly but firmly, and was refreshingly honest. She put everyone at ease. I left the Assembly with a lot of hope for our church in spite of deep differences. And with a surprising realization that the church can be fun!"

The Reverend Todd B. Jones
Moderator, Assembly Committee on Bills and Overtures

PTS Alum Named Vice Moderator

Born and raised a Baptist, Floyd Rhodes (Class of 1969) embraced Presbyterianism when he came to Princeton Seminary as a student in 1966. There he met Professor Freda Gardner. More than thirty years later, Gardner chose him to be the vice moderator of his adopted denomination.

"I really got to know Freda when we served together on the General Assembly Council from 1989 to 1995," Rhodes says. "I respect her greatly and was pleased she asked me to accept this responsibility."

Rhodes, whose ministry has taken him from Rochester, New York, to Los Angeles, Princeton, Cleveland, Chicago, and Wilmington, Delaware, is presently associate presbytery executive for ethnic and urban concerns in Greater Atlanta Presbytery. He worked on the churchwide strategy "Facing Racism" and, along with Gardner, attended the Racial Ethnic convocation in Orlando this summer where the report's implementation was discussed.

Rhodes appreciates the fact that Gardner called on him to assume the moderator's chair frequently during the Assembly. "The amount of experience she gave me at the podium was unprecedented," he says. "I look forward to serving this year at her pleasure."

He'll get lots of opportunity. Gardner wants to use her vice moderator often and has invited him to accompany her on a trip to visit churches from Los Angeles to Alaska later this year.

A TIME TO BREAK DOWN AND A TIME TO BUILD UP

STRIVING FOR A BARRIER-FREE CAMPUS



By Elizabeth Terrill

Imagine a world where no barriers exist. All people are free to move about as they wish, hindered neither by physical constraints nor by restraining attitudes. Understanding is high, and rising. Ignorance-born discrimination is at an all-time low. Sound like a slice of heaven on earth?

To any one of more than 54 million Americans dealing with disability, it's a dream waiting to come true.

When PTS asked the Princeton-based architectural firm of Ford Farewell Mills Gatsch to complete an audit of Seminary buildings, it was with the hope of receiving a barrier-free master plan that would provide a pathway toward complete campus-wide accessibility for those challenged by mobility and communication disabilities. The 1997 audit report seeks to comply with the guidelines of the Americans with Disabilities Act (ADA), 1990 federal legislation aimed at ensuring that people with disabilities are afforded the same access to public accommodations as are those without physical, sensory, and/or mental disadvantages.

According to David Poinsett, PTS's director of facilities, the audit report is a starting point to carry the Seminary into the future. "The plan gives us enough to do for today, and the decade," he says. "It's an integral part of upgrading and planning for the physical facility." Despite the fact that the ADA has only limited application to religious institutions, Poinsett cites the existence of annual budgeted capital improvements earmarked for "ADA Handicap Upgrade" as an important measure of the Seminary's commitment to becoming a welcoming place for all. Beginning in 1994-1995, this yearly budgeted amount has consistently increased, providing funds for improvements throughout the main campus and the West Windsor campus. The budget for 1999-2000 is $150,000, which will be used to create new signage, among other projects. The master plan, created to identify and prioritize needed enhancements, gives structure to what could too easily become random triage. Poinsett says, "We were reacting to this situation and that situation, without having a system for direction and planning."

Though the ADA audit does provide a step-by-step design, it doesn't preclude need-based reordering or implementation of solutions necessitated by unforeseen circumstances. For example, PTS Ph.D. candidate Rolf Jacobson and his wife, Amy, lived in one of two one-bedroom apartments in Tennent Hall that were upgraded in 1982 to provide handicap accessibility in accord with specifications of that time. When the Jacobsons were expecting their first child this year, a two-bedroom Tennent Hall apartment was refitted to current ADA guidelines. Rolf, an ordained Lutheran pastor and Old Testament scholar who uses a wheelchair, provided input during several stages of the apartment's renovation. He appreciates the progress. He also points out the many places on campus where accessibility is still problematic. "You can get to the first floor, where the offices are," Jacobson says of Hodge Hall, built in 1893. "But anything in the basement [duplicating department, social activities] is out. It's hard to retrofit old buildings."

"Ask the experts," says Dr. Ginny Thornburgh, vice president of the National Organization on Disability (NOD) and director of NOD's Religion and Disability Program, referring to those who will use the facilities. "They're the ones who really know!" A PTS trustee and member of the board's Grounds and Buildings Committee, Thornburgh emphasizes the importance of learning about disabilities from the perspectives of those who live with them on a daily basis, and hopes for an increased representation of theological students, professors, and staff whose lives are affected by some type of disability. "The best instructors [on disabilities] in our seminaries are people with disabilities," she explains. Additional exposure and education improves others' comfort levels with those perceived as somehow different, resulting in what Thornburgh calls the "rubber band" effect: when our boundaries are stretched to include people and situations we haven't before been exposed to, our outlooks and worldviews are expanded as well.

If attitude isn't everything, it's surely a large part of any possible solution. Removing physical barriers is the relatively simple part, or at least the part more easily done. Breaking down the barricades of misunder-



From left: Howard Rice visits with an Institute of Theology participant; a handicap-accessible shower in Erdman Hall; a handicap access to Erdman Hall.

photos: Carolyn Herring and James Hong

standing, stigma, and discomfort requires an ongoing, concentrated effort. "It's easier to fix your congregation architecturally," says Thornburgh, "than to change hearts and minds—how we love, think, and act." Though we like to think of ourselves as having built a progressive, inclusive society, that image isn't always borne out in reality.

"There are people who can't even look at me," says Howard Rice, a theologian, professor at San Francisco Theological Seminary, chaplain, author, and former moderator of the Presbyterian Church—who also uses a wheelchair. When *inSpire* asked what the average person, with limited or no access to technology, can do to help make life a little easier for a person with a disability, Rice's expressive face clouded in thought. After several moments, it brightened again. What would help? "To be treated like a human being, and not like a thing," he said. "Even when people can't do something about physical space, we can do something about attitudes and feelings."

Ideally, attitude and architecture can be wedded. The Seminary's commitment to making PTS an accessible campus has resulted in many changes already. All major building and renovation projects since the late 1980s have included up-to-date compliance with ADA regulations, such as entrance ramps, handicap-accessible restrooms and guest rooms, and Braille lettering in elevators. New undertakings—such as Scheide Hall and renovations to Miller Chapel—are designed with accessibility built in. Whenever feasible, individual needs are met on a case-by-case basis. Rice, who's visited PTS over the past fifteen years, likes the changes he sees on campus. "There's quite a difference [in mobility and living conditions]," he says. "Fifteen years ago, it was a nightmare. I am grateful for what the Seminary has done to make this a friendly place." While he acknowledges—as does the Seminary—the long way to go, Rice sees PTS effectively working toward a goal that matters.

During summer Wednesday night worship services, participants in this year's Institute of Theology got a chance to witness firsthand the pairing of attitude and technology. V. Patrick Ellis, an artist and a Ph.D. candidate in liturgical studies at Drew Seminary, envisioned a pulpit that is handicap-accessible, built to accommodate the dimensions of a preacher with or without a wheelchair. The news that Howard Rice would preach during the institute caused Ellis both excitement and concern. "We [didn't] know if he would want to use [the pulpit]," Ellis explains, "or even if it would work." Yet Ellis believes "the effort is more important than [whether] it works" perfectly the first time around. The pulpit was designed and built.

And it worked. Rice beamed when he recalled the experience. "It was powerful. It was the first time in 28 years that I preached from a pulpit; I almost lost it. The first moment, I could not speak. I knew I had to say something about it. So I said, 'I don't believe you have to preach from a pulpit. But it's nice to have the choice.'" His words were met by a few seconds of complete silence.

The applause that followed rocked the auditorium and affirmed Rice's words, assuring him that a lot of other folks think so, too. ▮

Imagine... you're a prospective student attending a Princeton Seminar weekend to get a taste of the Seminary experience. You arrive on campus to look the place over. You check in and wheel yourself to your room. You get up in the morning, and...

- You're thrilled about the floor-level entry to the shower in your Erdman Hall room, but surprised that the soap dish is out of reach from the shower bench.
- You've enjoyed your breakfast in the Mackay Campus Center, and are pleased to find a handicap-accessible restroom on the same floor.
- Chapel in the Mackay auditorium was great, though Security had to be called to run the chairlift so you could get downstairs. You're looking forward to having access to the newly renovated Miller Chapel in a year or so.
- Your favorite author teaches one of the classes you sit in on, and you ask if you might meet for some discussion of seminary life. The professor's office is in Lenox House—but you can't get inside to the office. You agree to meet in the dining hall.
- After a great discussion with students over dinner, a few of you go downtown for some fun and fresh air. You come back to Erdman Hall, press the button that opens the outside doors, and discover that the keyhole in the second set of doors is too high for you to reach. Fortunately, there's a security phone in the foyer.

How would you feel?

For further reading:

- *From Barriers to Bridges: A Community Action Guide for Congregations and People with Disabilities*
- *Loving Justice: The ADA and the Religious Community*
- *That All May Worship: An Interfaith Welcome to People with Disabilities*

The above three books are available from:
National Organization on Disability
910 16th Street, NW, Suite 600
Washington, DC 20006
202-293-5960 www.nod.org

ADA Compliance Guidebook: A Checklist for Your Building. Published by Building Owners and Managers Association International.
ISBN 0-943130-00-X

Accessible Design Review Guide: An ADAAG Guide for Designing and Specifying Spaces, Buildings, and Sites.
Published by McGraw-Hill.
ISBN 0-07-000189-8

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1925 Edward J. Masselink (B, '26M), at ninety-eight years of age, writes that he is "alert, retired, and still indebted to Princeton Seminary."

1935 Richard M. Hadden (B) will release, later this year, a CD of piano duets with his wife titled "Lu Shan" (Cambria Records #CD-1047). This is their second CD, the follow-up to the earlier "Adventures in Music-Making."

Glenn D. Puder (B) is still practicing ministry in the Napa Valley in California, and has been invited to speak at the two hundredth anniversary of the Presbyterian Foundation in October. Puder has kept active in more than ministry, though: recent trips have taken him to Alaska, the Canadian Rockies, and Lewis & Clark country in the Pacific Northwest.

1936 George Borthwick (b) is pastor emeritus of the First United Presbyterian Church of Troy, New York, where he has served since 1948.

1938 Bryant M. Kirkland (B) has married and moved to Virginia, following a scholar-in-residence stint at the Fifth Avenue Presbyterian Church in New York, New York, in late 1998.

Bob Rayburn (B) retired on December 31, 1998, from twenty years of visiting senior citizens in and around Charlotte, North Carolina, first as associate pastor at Plaza Presbyterian Church and, more recently, for the First Presbyterian Church of Charlotte.

1939 T. Murdock Hale (B) has been retired now for twenty-two years. With his wife of fifty-nine years, he oversees their 280-acre tree farm in Washington, Vermont.

1940 Albert H. Manus (M) writes that he is "enjoying retirement after sixty-two years of ministry."

1941 Paul R. Graham (B) has been retired from ministry now for ten years, although that doesn't stop him from regular preaching, occasional interim work, and daily "thanks for the fun of being alive."

W. Dayton Roberts (B) has coauthored two books with the Latin American Mission, *Uncharted Waters* and *Like a Mighty Army.*

David Dean Robinson (B), at eighty-four, is battling Alzheimer's Disease every day. Though his days at the desk are over, he still takes walks, gardens, and is "a people person."

Kenneth C. Stewart (B) is now in the Health Center at Cornwall Manor in Cornwall, Pennsylvania, in need of professional nursing care.

1942 Donald B. Bailey (M) writes, "My wife and I have good health — I was eighy-six years old in April 1999. I'm shooting for 100!"

Ced Jabbard (D) writes that he is "enjoying life in Milwaukee with periodic trips to see children and grandchildren… and memorable experiences on short-term missions to Novosibirsk, Siberia, in 1992 and 1995."

1943 John R. Bodo (M, '52D) reports that his latest book, *Prophet on the Payroll: When Pulpit and Pew Clash,* was published by Ragged Edge Press.

Donald R. Fletcher (B) retired this August from his pastorate at Rossmoor Community Church, twelve miles from Princeton. It is now fifty-six years since his ordination by Elizabeth Presbytery.

George Wolfgang Forell (B) is retired from his post as the Carver Distinguished Professor of Religion at the University of Iowa and has been named emeritus.

Bruce A. Kurrle (B) is retired from ministry, but still does some supply preaching and adult education.

William J. Larkin (B) has been minister at Chambers-Wylie Presbyterian Church in Philadelphia, Pennsylvania, since 1983.

1944 Thomas S. Goslin II (B) has published his autobiography, *Out to Pastor,* with Hope Publishing House.

Richard B. Hardy (B) has moved into a retirement community as of January 1, 1999. He writes that "since retirement I have supplied pulpits in more than thirty churches in Vermont and New Hampshire, of all denominations."

1945 After retiring thirteen years ago, **Jack H. Prichard (B)** is still active in ministry, having taken on seven separate interim positions. He is now serving as consultant for parish life at Faith Presbyterian Church in Sun City, Arizona.

Robert Remington (B) is retired and living in Monte Vista Grove in Pasadena, California.

John R. Rodman (B) writes that he is now serving on Louisville Presbytery's Committee on New Church Development. He has also continued his sermon contributions to *The Minister's Manual,* published by Jossey Bass.

Paul D. Votaw (M) writes, "our son, **Paul Votaw Jr. ('85B),** pastor of the First Presbyterian Church of Sioux Falls, South Dakota, and his wife, Marcia, were recent visitors in Taiwan, to help celebrate the 40th

Class notes

anniversary of the Ta-an Presbyterian Church in Taipei. The Taipei church is a sister church to the Sioux Falls church, a relationship of about twenty years. Four others of Sioux Falls church traveled with the Votaws as delegates."

Wilson H. Yost (B) has just completed his eighth year as chaplain at Royal Oaks Life Care Center in Sun City, Arizona.

1946 **H. August Kuehl (B)** writes, "I continue my work with Quest for Excellence giving seminars on Management of Self and Leadership of Others."

Charles E. Olewine (B) serves as pastor of Parkland Presbyterian Church in Parkland, Pennsylvania. He writes, "I am very thankful for my wonderful days at the Seminary and for the excellent training there."

Harry P. Phillips Jr. (B) is living in the Charlestown Community in Baltimore, Maryland, where he says that "some ten clergy (including four Presbyterians) and a dozen or so Presbyterian elders are among the residents."

Robert Stuart Vogt (B) writes, "I continue to 'fill in' as asked in several small, but delightful, churches in Northern California. I enjoyed being an 'interim' in several churches after retiring in 1987."

1948 **Dallas D. Landrum (B)** writes, "I continue serving as stated supply pastor of Lakewood Presbyterian Church in Baltimore, Maryland."

Martin E. Lehmann (D) has published *A Biographical Study of Ingwer Ludwig Nommensen (1834-1918): Pioneer Missionary to the Bataks of Sumatra* with The Edwin Mellen Press of Lewiston, New York.

Melvin L. Schaper (M) is serving as first assistant general superintendent of the Bible Holiness Church. He also served as a Bible study teacher at several camp meetings during the summer.

1949 **Leroy Nixon (M)** is semi-retired, tackling chaplaincy duties in Flushing House, a United Presbyterian and Reformed retirement community in Flushing, New York. He writes that he is "still publishing books on John Calvin and the Reformed Faith."

Homes in Pasadena, California, where she was met by neighbors **Don** and **Lea Hawthorne ('51B** and **'51E,** respectively).

John R. Chandler (B), with his wife, Haroldine, was a keynote speaker at the kickoff of the "Mission on Our Doorstep" program sponsored by Los Ranchos Presbytery.



photo: Jay Gardner

Members of the Class of 1949, the 50th Reunion Class, and their spouses, at the Alumni/ae Reunion gathering in May.

1950 **Virginia Carle Haaland (E)** writes that, "into its eighth year, Sitka, Alaska, yet remains my abiding place of choice and pleasure." Despite her ties there, a recent visit to Norway brought blessing and joy as it renewed family ties with her eldest son and five grandchildren.

Peter R. McKenzie (B) reports from Leicester, England, that he is "still in contact with **John Marks ('49B)** and **Jack Purdy ('50B)** after all these years. My last book, *Hail Orisha!* (Brill), on West African religion, has met with a positive echo so far."

Jean B. Turner (e) has retired from her career as a church organist and choir director.

1951 **Elizabeth B. Burgess (E)** has just moved into Monte Vista Grove

Adelaide G. Folensbee (B) planned to move to Berryville, Virginia, this summer to be nearer to her daughter.

Genevieve K. Jacobs (E) has moved to a retirement community in Carlsbad, California, where she volunteers by teaching programs on "Writing Your Memoirs" and tole painting.

1952 **William C. Howell (B)** writes that he is "retired from most everything, except the local affiliate of Habitat for Humanity, where I serve several committees: Family Selection, Speakers Bureau, Church Coalition, and VISTA advisor."

Andrew E. Newcomer (M) recently flew to Washington, D.C., to baptize his first great-grandson, Ian Wilson Estavao.

Class notes

Alfred D. Sunderwirth (B, '63M) has been taking his expertise around the globe. He recently gave a four-week course in biblical studies at the Ecumenical Seminary in Vitoria, Brazil.

Thomas R. Teply (B) is working, even in retirement. He recently had a book published titled *The Spirit of Scripture.*

1953 Gordon D. Johnson (B)

wrote to inform *inSpire* of the passing of his wife, Rita, on January 23 of this year. She was an alum of Westminster Choir College; they had been married for more than forty-six years.

Richard J. Oman (B) retired from his position as the Howard Scharfe Professor of Homiletics and dean of faculty/vice president for academic affairs at Pittsburgh Seminary at the end of this past academic year. But all is not quiet — he and his wife plan to move to Alaska to enjoy retirement.

1954 James E. Latham (B) writes

that he is "retired — Gone Golfing"!

1955 Dorothea Nill Bowers (e)

has also been something of a globe-trotter. She recently returned to Malawi to conduct a workshop on early childhood at Chancellor College.

Arlo D. Duba (B, '60D) has retired and moved, with his wife, Doreen, to Hot Springs, Arkansas, though life remains busy: Arlo leads worship for the Presbyterian Women of the Synod of the Sun, leads worship seminars and plans worship for the presbyteries of Mission, Grace, Southern Kansas, and Pines, as well as Arkansas itself. He is also planning the worship for the Montreat Worship and Music Conference in 2000. Along with these responsibilities and others, he published an article, "True Confession," in the June 1999 issue of *Reformed Worship*. Recently he took a preaching trip to Cozumel, Mexico, where he preached Holy Week and Easter services at El Mesias Iglesia Presbiteriana in Cozumel.

On a lighter note, Duba and his wife consider themselves "master gardeners": along with serving as a guide volunteer at the Garvan Woodland Gardens in Hot Springs, Duba is thrilled that his yard was chosen "Yard of the Month" for the month of June '98, a yard for which he and his wife did all of the design and implementation themselves.

James R. Memmott (B, '57M) reports that he is working as a partner in a financial services firm, and has recently moved back to New Jersey.

David Steele (B) has completed his latest book, titled *The Next Voice You Hear: Sermons We Preach Together,* available from Geneva Press.

1957 Horace T. Allen Jr. (b)

took a semester off this spring from his post as professor of worship at Boston University's School of Theology. He instead taught several courses in the Department of Religious Studies at Peking University, including "The History of Christian Worship and Ritual" and "Modern Christian Theology in the West from the Protestant Reformation.to the Present." This is not the first time that Allen has made this journey, though; he spoke at the convocation for the university's Department of Religious Studies in 1996.

J. Lawrence Driskill (M) recently published a new book with the Rev. Tom Grubbs, titled *Kingship in the Bible and Japan's Emperor System.*

Richard A. Hasler (B) published a recent article, "David Zeisberger's 'Jersey Connection,'" in the Moravian Historical Society's *Transactions.*

J. Richard Hershberger (B) retired in March after having served for thirty years as associate pastor at Westminster Presbyterian Church in Oklahoma City, Oklahoma.

Kirk A. Hudson (B) has spent the past decade of his post as parish associate at the First Presbyterian Church of Utica in Utica, New York, working on a community center to feed the homeless. He has chronicled his journey, and the journey of the center itself, in a recently published book, *Hope for the Hungry: A Modern Day Miracle.* He writes, "This was begun in 1992 and we now feed more than 300 people a day in a renovated funeral home — it is also a hospitality house, where people may come in, have a donut, play cards, etc. The book is not only history but also a how-to book."

1958 Margaret E. Howland (B),

though recently retired from her pastorate, has been named pastor emeritus of South Presbyterian Church in Yonkers, New York. She also continues as a nursing home chaplain for the Yonkers Council of Churches.

While serving as chair of the History and Political Science Department at LaGrange College in LaGrange, Georgia, **Fred Mills (M)** has contributed fifteen articles to the recently published twenty-four-volume *American National Biography,* published by Oxford University Press. Mills's contributions include pieces on Richard Allen, Samuel Cooper, Frederick Bohn Fisher, Beverly Waugh, and former PTS president James Iley McCord. The compilation was sponsored by the American Council of Learned Societies.

1959 Raymond E. Judd Jr. (B)

retired from Trinity University in San Antonio, Texas, on May 31. He was made chaplain emeritus, the first in Trinity's 130 years.

Roger Murray Kunkel (B) writes, "After serving twenty years as pastor of Riverside Presbyterian Church in Riverside, Illinois, I accepted a position at the First Presbyterian Church in Sarasota, Florida, as interim associate pastor. When I left Riverside, the Chamber of Commerce and Lions Club honored me as 'Man of the Year.'"

Class notes

1960 Robert W. Finertie (B), with wife, Leslie, and six-year-old twins Holly and Heather, now lives in the East Bay Area of San Francisco.

C. Thomas Hilton (B) retired in June after serving the Amelia Plantation Chapel, an interdenominational church on Amelia Island in Florida, for five years. Writes Hilton, "I plan to write and preach."

William Klassen (D) writes, "My wife and I taught a summer course at Hebrew University for the University of Toronto… [and we] have been invited to Cambridge University for the fall."

Griffith C. Matthews (B) recently took thirty-two hours of conflict resolution training.

Daniel McCall (M) retired on January 1, 1998, from thirty-six years of ordained ministry, his most recent post being as head of staff of Reid Memorial Presbyterian Church in Augusta, Georgia. He now serves as "theologian-in-residence" at Peachtree Presbyterian Church in downtown Atlanta, Georgia.

Ronald B. Rice (B) reports, "I am now spending 4-5 months a year at the University of Jos, Nigeria, with the International Institute for Christian Studies, developing teachers' manuals for the 15,000 Christian religious knowledge teachers in the public secondary schools of Nigeria. When at home in Seattle, I continue writing and collecting material for the next 450-page manual (eventually there will be six manuals, 7th to 12th grade)." Rice also serves part time on the staff of West Side Presbyterian Church, his home church.

Bruce W. H. Urich (B) reports that he is enjoying the good life in Orlando, Florida, with four jobs! For ten years he has been the stated supply of St. John's Presbyterian Church of Orlando (PCUSA). For seven years he has been the dean of the College of Biblical Studies and professor of homiletics and pastoral care at Florida Theological Seminary. For five years he has tested food handlers for the State of Florida through a contract with the University of South Florida, and, for the past year, he has been working as a part-time paralegal in his son's law office. Whew!

Lyle Vanderwerff (M) has retired as professor of mission and theology at Northwestern College, but is now assisting with Programs for International Students, in which twenty nations are represented.

Duncan Watson (B) retired as a minister in the Uniting Church in Geelong City Parish in Australia in 1997. His wife, **Tertia le Roux Watson ('59U)** retired that year as well from her job as a social worker.

1962 Brian Armstrong (M, '67D) has retired after thirty-one years of teaching and administration at Georgia State University. He was recently elected president of the International Congress for Calvin Research.

Roger L. Dunnavan (B) is now pastor of Union Presbyterian Church in Carney's Point, New Jersey.

Alumni/ae Update

Stimulating, informative, and just "super" were descriptions of the Rian Lectures by Princeton Seminary faculty and alums Robert Dykstra ('82B, '90D), Daniel Migliore ('59B), and Nora Tisdale ('92D) during the Alumni/ae Reunion Gathering in May. The gathering was also marked by inspiring worship and excellent preaching by Dan Little ('59B) and Bill Carter ('85B), who, with incoming Alumni/ae Association President Joanne Martindale ('88B), led the communion service of remembrance. At a hymn sing, Director of Music Martin Tel led us in singing "Amazing Grace" as a round, and if you've never sung it that way, you should. It was beautiful and moving.

Maybe it is failing memory at my age or perhaps a change in my ability to taste, but I could swear that the food was never better than at this reunion. At one of the sumptuous dinners, Earl Palmer ('56B), pastor of University Presbyterian Church in Seattle, Washington, and Otha Gilyard ('74B), pastor of Shiloh Baptist Church in Columbus, Ohio, were honored as Distinguished Alumni of the Seminary. At another dinner, there was special recognition of the Class of 1949, gathered for its fiftieth reunion. Each class member was given a picture of Miller Chapel.

It is always interesting to hear President Gillespie give a "State of the Seminary" address. He reported that the Seminary is in a very healthy state. Commencement was a joyous occasion at which those who read the graduates' names forgot to remind the congregation to hold applause until all the graduates had received their diplomas. As a result, there was cheering led by the graduating class for each graduate. It was also gratifying to hear about the new professors, including Stacy Johnson from Austin Seminary, Clifton Black from Perkins School of Theology, and Chip Dobbs-Allsopp from Yale.



President Gillespie spoke of all the regions of the country and also the many different nations from which students come. This reminded me of the recent conversation I had with Dean Foose, director of alumni/ae relations and placement. I had written a letter in Spanish that was mailed to all the Hispanic graduates of the Seminary, and I wondered how many languages we would use if we wrote to all of our alumni/ae in their native tongues. With alumni/ae from eighty-eight countries, Dean guessed it must be about fifty different languages. That gives you an idea of the great variety of men and women who come to Princeton to prepare themselves for leadership in Christian ministry around the world. I am certainly glad I came!

Roberto Delgado ('59B), retired, resides in Denton, Texas. He is a member-at-large of the Alumni/ae Association Executive Council.

Class notes



funny you should remember

How often has a humorous anecdote or a one-line joke lifted you from a gloomy place where life seemed bleak and dull to a place where you could once again appreciate that "God's in His heaven, and all's right with the world"? The editorial staff of *inSpire* wants to share some of the Seminary's funnier moments with our readers, and so we continue this new column, Funny You Should Remember.

The column can only be as good as its contributors though; thus, we request that if you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, you send them to us at Funny You Should Remember, c/o *inSpire*, P. O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editor reserves the right to decide what is appropriate for this column.

Sounds Like the '60s!
Somewhere back in the early 1960s, the Bible Society came out with a modern translation of the Bible and named it The Good News Bible. Apparently the Seminary bookstore wanted to make them available for sale, so they ordered a supply. In order to let us know the Bibles had arrived, someone made a poster saying that Good News Bibles were in the Seminary bookstore. The poster on the sidewalk outside the store read like this:

GOOD NEWS
BIBLES IN THE
SEMINARY BOOKSTORE

(A comment from a seminarian, "Well, it's about time!)

Enjoy your page in the *inSpire*. Keep it up. ▮
submitted by Dick Foster, Class of 1963

Fulfilled Prophecy
One early winter's morning while it was still dark before the dawn, Dr. Howard Kuist entered his first period Jeremiah class. There had been a freezing rain overnight and, unaware of the icy conditions of roads and walkways, Dr. Kuist had emerged from his home intent on his usual walk to class. According to his report, he slipped and fell—and only just made it to class, slithering all the way. He opened his account, "A prophecy from Jeremiah is fulfilled today. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein." Jeremiah 23:12 ▮
submitted by Robert Tebbe, special student, Class of 1958

More Touring Choir Memories
The anecdote [in the spring issue] from the Touring Choir member regarding the painting of "Jesus Knocking on the Door" reminded me of my days in the choir with Dr. David Hugh Jones. In 1968, the choir was stuck overnight in Manhattan during the mother of all snowstorms. The next day nothing was moving. The airports, trains, and buses were all at a standstill. While standing around Penn Station waiting for a train back to Princeton, we ran into Dr. Seward Hiltner sitting on his suitcase calmly smoking a pipe. As very seat-limited departures were announced, crowds of people would race to a gate in hopes of a seat. Dr. Hiltner just smiled and shook his head at the frantic efforts. "They look just like lemmings," he said at one point. Then came a gate announcement with the message, "Limited seating for Princeton, New Jersey." The good professor grabbed his bag and led us to the gate in a sprint that was truly amazing.

Incidentally, I, too, was raised on the story of Jesus knocking on the door with no doorknob. When my son Benji was five years old (he spent his first year of life following the choir) I dutifully passed on the story of the door that must be opened from the inside. He looked at the painting and then at me like I was an idiot and said, "Dad, you see the hinges on the right side? The doorknob is on the left—behind Jesus." ▮
submitted by A. Paul DeMotte, Class of 1972

Real "Ringers"!
My recollection of the Alexander cupola bell differs from that of my good friend George Hunt. I always thought "JackMack" said "INCESSANT booming is as bad as INCESSANT bombing." Anyway, later a notice was posted on the Alexander Hall bulletin board: "By gentlemen's agreement, this bell will not be rung, except for classes, until the cessation of hostilities." Signed, John A. Mackay, President. Before long there appeared another signature: "John the Elder," the "1st, 2nd, and 3rd John" and a day or two later "John the Illegitimate." After that, this: "First and Third Floor Johns." At this point the notice was taken down. ▮
submitted by Tom Goslin, Class of 1944

From the Mouths of Women
At a service in Miller Chapel, we were to read Psalm 116 responsively from The Hymnbook, which, of course, lacked inclusive language. On a whim, the worship leader decided that instead of alternating the leader's voice with that of the congregation, we would alternate men's and women's voices, with the men leading off.

All went well until the women read "I said in my consternation 'Men are all a vain hope.'" It was several minutes before we could all compose ourselves and continue with the service. ▮
submitted by Daniel Erdman, Class of 1981

Class notes

Henry J. Hopper (B) retired at the beginning of 1998 after twenty-seven-and-a-half years with the Pennsylvania Board of Probation and Parole, but continues to do supply preaching as parish associate at Jersey Shore Presbyterian Church in Jersey Shore, Pennsylvania. He also does morning "meditation-awareness" workshops at the county jail twice a week.

1963 Robert A. Coleman (B) has accepted a call as interim pastor and head of staff at Central Presbyterian Church in Summit, New Jersey.

Thomas E. Duggan (M, '77P) retired on Easter Sunday from his post at the International Church of Bangkok. He and his wife, Gail, plan to reside in Claremont, California.

Desmond V. R. Harvey (M) reports from England, "I am the officiating chaplain to the nearby Royal Air Force station."

John Richard Powers (B) is doing God's work on the softball field: last summer he batted an even .600 for the Seminary slow-pitch team, but injured his knee sliding into second in the last game of the season.

1964 Akira Demura (D) continues his work as vice president in academic affairs at Tohoku Gakuin University in Sendai, Japan, where he also teaches graduate courses on the Swiss Reformation. Though the drop in younger population in Japan has increased the administrative burden for him at the university, he still finds time to contribute papers to various academic journals, and to make use of his Club Med membership with his wife, Kazuko.

Peter Rhea Jones (M) just published *Studying the Parables of Jesus* with Smyth and Helwys.

Rosemary Sundeen (E) is an ESL instructor at Long Beach City College. Her husband, **Richard Sundeen ('65B),** is a professor at the University of Southern California in the School of Policy, Planning, and Development.

1965 Nancy Chapman Burcher (e), with her husband, Allan West Burcher Jr., is working with Christian Therapy and Compassion to the Elderly and the Terminally Ill in the Tallahassee, Florida, region.

S. Philip Froiland (M) was elected to the Alumni Board of St. Olaf College in Northfield, Minnesota.

John A. Gilmore (M) is now associate executive presbyter and stated clerk of New Castle Presbytery.

James S. Welch (B) was recently awarded a Doctor of Christian Science degree by Geneva College.

1966 Elizabeth Glenn Biggers (E) writes that she is "jumping the last hurdle toward completing a Ph.D. in clinical psychology. I am working with accused child abusers and have a private practice as a psychotherapist in Asheville, North Carolina."

Fredrika Simpson Groff (E) and **Kent Groff ('67B)** entered Princeton Seminary in the fall of 1964. They met **Manapurathu Verghese Abraham ('65M)** from India, who was in the Th.M. program. Freddy and Abraham were in Dr. Beker's course on Paul. The theological language and concepts were challenging to Freddy, so most days after class Abraham would translate what was said in simpler terms as they walked from the library to the campus center. The American woman was very grateful for the help of the Indian man — a kind of reverse hospitality.

The Groffs and Abraham have corresponded every Christmas since then and met each other thirty-four years later at Abraham's home in Kottayam, Kerela, India. Abraham is retired (although very active) as president of the Mar Thoma Seminary in Kottayam.



Barbara E. Nelson (E) has moved back home to Westfield, New Jersey, to look after her father, but meanwhile continues writing projects: a history of music performed at Riverside Church and a daily devotional of meditations based on the lectionary readings.

Paul Ritter (M) has followed his 1998 retirement with an interim pastorate at Carversville Christian Church, UCC, in Carversville, Pennsylvania.

1967 Jocelyn Konigsmark (B) has been running Konigsmark Books in Wayne, Pennsylvania, for the past twenty years. Konigsmark Books is an antiquarian, out-of-print book service, whose business in mostly academic and scholarly works has been transformed mostly onto the Internet. She invites anyone traveling in the Philadelphia area to look her up!

Gordon Williams (B) is now serving as a full-time evangelist, holding renewal events, seminars, evangelistic services, and church services for all denominations.

John L. Zehnder (B, '67E) is a parish associate at St. Johns of Western Los Angeles and sits on the Committee on Ministry for the Presbytery of the Pacific. He was recently interviewed as an artisan and instrument repairman by *Playboy Magazine* of Japan.

Class notes

take a bow

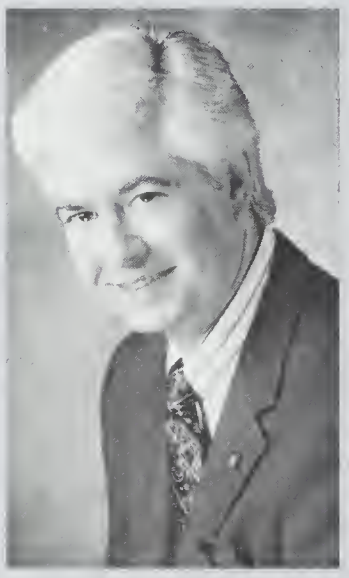
William Johnston Wiseman ('44B) recieved a honorary Doctor of Letters degree from Phillips Theological Seminary in May 1999.

James N. Wright ('50B), before his death on May 29 of this year, was honored as "Pastor of Citizenship" by the Union of Professional Journalists of the State of São Paulo, the National Federation of Journalists, and the State of São Paulo Bar Association. This is the first time that this title had been bestowed. It recognized Wright's work in Brazil in the field of human rights.

Eugene Jaberg ('53b) was given the "Judges' Choice" Award at the Alliance for Community Media's international conference in Cincinnati. His winning videotape, titled *Swiss Time Pieces,* comprised footage shot on a recent trip to Switzerland. Jaberg is currently emeritus professor of communication at United Theological Seminary of the Twin Cities.

Bryce Little Jr. ('59B) was given the "New Church Development Individual of the Year Award" at the 1999 gathering of the PCUSA General Assembly in Ft. Worth, Texas. He is the first recipient of this new award, initiated by the New Church Development Pastors' Association. Currently serving as executive presbyter of the Presbytery of San Gabriel in the Synod of Southern California and Hawaii, Little has been instrumental in the beginning of thirty-nine Presbyterian Church (USA) new church developments and fellowships.

Walter Pilgrim ('66M, '71D) was recently honored by the Southwest Washington Synod of the Evangelical Lutheran Church in America. He was given their "Bishop's Award" for 1999 for outstanding service to the church in the Northwest as scholar, teacher, and churchperson.



J. Roger Skelley-Watts ('74B), Cleveland District Associate for the United Methodist Church, was given the East Ohio Conference United Methodist Ecumenical Award in January at an interfaith forum titled "The Church in the City" at Baldwin-Wallace College. The award recognizes one member of the clergy and one layperson each year.

S. Brian Stratton ('84B, '97D) was awarded a 1999 Science and Religion Course Competition Prize by the John Templeton Foundation. The prize was awarded in recognition of work prepared at Washington University in St. Louis, where Stratton is the Witherspoon Fellow in Religion and Science. The John Templeton Foundation recognizes, with this award, individuals who seek to create interdisciplinary courses in science and religion.

Ann Fitzgerald Aichinger ('88B) was named "Person of the Year" for South Ft. Myers, Florida, for contributions to the community made as campus minister at Florida Gulf Coast University.

Steven Matthies ('92B) has been chosen as the first-ever recipient of the Renewal Scholars Fellowship, given by Presbyterians for Renewal. The Fellowship will act as a stipend for his Ph.D. studies, which he is pursuing here at PTS, for up to four years.

Karen Allamon ('96B) and her congregation won the Excellence in Evangelism Award from the Synod of the Northeast for 1997 and 1998. Her church, Barre Center Presbyterian Church, has grown from sixty-seven in worship to 145 since her arrival in mid-1996.

1968 **Frank Kinney (E, '70B)** and his wife, **Bobbie Kinney ('70B),** are the copastors of the First Presbyterian Church in Casper, Wyoming. They can be reached at francis_kinney.parti@ecunet.org (Frank) or at roberta_kinney.parti@ecunet.org (Bobbie).

Bruce J. Langford (B, '82P) writes that he has "happily moved from Chicago to the Maine coast to be about 1500 miles closer to his three children, while serving as pastor of the twelve-year-old Mid-Coast Presbyterian Church of Topsham. The congregation is prophetically inclusive, vitally mission-oriented, and convincingly worth its increasing weight in body life. Send letters, since there are only ten Presbyterian churches in the whole state!"

Robert McGruther (B) was installed as pastor and head of staff of The First Presbyterian Church at Caldwell, New Jersey, in April, a congregation in which he had been designated pastor since 1995. Prior to coming to Caldwell, he was pastor of St. Charles Presbyterian in St. Charles, Mississippi.

Laird J. Stuart (B, '81P) was recently the keynote speaker for Presbyterian Heritage Sunday at Wyoming Presbyterian Church in the Presbytery of Newark, New Jersey, the presbytery that ordained him to ministry. His address was titled "Our Hope for the Future: What Kind of Church Do We Leave for the Next Generation?" Stuart is also the new moderator of the Covenant Network of Presbyterians.

Margaret Gray Towne (E) was appointed to the J. Omar Good Distinguished Visiting Professorship of Evangelical Christianity at Juniata College.

1969 **Donald G. Campbell (E)** was selected as the new director of the Congregational Ministries Division of the Presbyterian Church (USA) and confirmed to that position at the annual meeting of the General Assembly in June in Fort Worth. He

Class notes

comes to this position after having served as executive presbyter of Donegal Presbytery.

Robert L. Muse (B, '71M) writes that he is "doing church consulting, evangelism, lay leadership, adult Christian education, and Bible study." He is working as an academic assessment counselor and primary instructor at Eastern College in suburban Philadelphia.

Arthur D. Webster (B) writes, "On January 10, I was installed as pastor of the First Presbyterian Church of Lake Forest, Illinois, after seventeen years as pastor of Webster Groves Presbyterian Church in Webster Groves, Missouri."

1970 **Robert L. Hart (B)** became rector of All Saints' Episcopal Church in Pontiac, Michigan, in January of this year.

James Richard Lahman (M) writes that he "received the D.Min. degree from United Theological Seminary of the Twin Cities in May of 1998." His thesis was titled "A Theology of Christian Prayer: Based upon the Psalms of Lament and the Psalms of Praise." He continues his stalemate with multiple sclerosis and requires the assistance of a gentleman's "walking stick."

John C. Mellis (M) was appointed in July 1998 to a three-year term as teaching pastor at the Vancouver School of Theology. He is responsible for courses in homiletics and societal dimensions of ministry and mission.

1971 **James E. Forsythe (M)** has completed thirty years of ordained ministry as of June 1999, twenty-eight of those as a prison chaplain in New York State.

Jon D. Freeberg (B) is working as director of network development for Desert Regional Medical Center and John F. Kennedy Hospital in Palm Springs, California.

Donald P. McNeill (D), director of the Center for Social Concerns at Notre Dame University, recently attended the Universal Notre Dame Celebration, an annual event hosted by the University of Notre Dame Alumni Club of Staten Island. He concelebrated mass at the ceremony, along with the club's chaplain.

Alan Stones (B) serves the St. John's Presbyterian Church of West Los Angeles as head of staff.

1972 **James L. Resseguie (B)** recently published *Revelation Unsealed: A Narrative Critical Approach to John's Apocalypse* as a part of Brill's Interpretation Series He is currently the J. Russell Bucher Professor of New Testament at Winebrenner Theological Seminary in Findlay, Ohio.



Korean PTS alumni/ae met in Seoul, Korea, on July 10 on the occasion of Professor Sang Lee and Mrs. Inn Sook Lee's visit. Among the attendees were the Rev. Dr. Sunhee Kwak ('65M), the president of the alumni/ae chapter there, Dr. Joon-surh Park ('79D), the chapter vice president, and the Rev. Joseph Choi ('89B), the general secretary.

Lev Sherman (b) is the vicar of a growing parish in rural Maine, and advisor to the state library on technology, educational media, and distance-learning.

Paul Theophilus (M), while director of the ABS Centre of Canada, taught a course in May at Winnipeg Chinese Alliance Church titled "Reading Old Testament: Boring or Exciting?," in which he examined the necessity of Old Testament interpretation and wrestled with some of the more troubling themes that arise from it.

Jack R. Van Ens (B, '74M, '84P) is pastor of the Presbyterian Parish at the Vail and Beaver Creek Chapels in Arvada, Colorado, where his congregation just added a three million dollar Ministry Center behind the Vail Interfaith Chapel. He writes that "it houses clergy studies, music rooms, a counseling center, and a Thrift Shoppe for ministries of compassion."

1973 **Larry E. Dixon (B)** received his D.Min. degree from Drew University Theological School in May 1997. His project: The Pastoral Role of the Presiding Elder in the African Methodist Episcopal Church.

Craig Dykstra (B) recently published a new book, *Growing in the Life of Faith: Education and Christian Practices,* with Geneva Press.

Dale Tremper (B) reports, "I just completed my D.Min. at Perkins in evangelism. I am focused on becoming a congregational consultant."

Yoshiaki Yui (M) has recently overseen the construction of a new church building and parsonage for his church, Nagatsuta Christ Church in Yokohama, Japan. He and his family moved into the new parsonage at the end of December 1998.

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1974 **John Gibbons (M)** has been recently appointed as the pastor of St. Pius X Roman Catholic Parish in Forked River, New Jersey.

Robert Hughes (M) has stepped down from the presidency of The Lutheran Theological Seminary in Philadelphia, Pennsylvania, in order to return to the classroom in the fall of 1999. Hughes closes out a ten-year tenure.

Zacharias Mar Theophilus (M) will be a member of the World Council of Churches Central Committee from 1999 onwards.

1975 **R. Scott Burkley (B)** reports that New Covenant Church in Middletown, Delaware, was organized on June 21, 1998, and he was installed as pastor on that date.

Clifford C. Cain (B), dean of the chapel and a member of the Philosophy and Religion Department at Franklin College in Franklin, Indiana, was recently awarded tenure.

Steve Janssen (B) reports, "We are now in Marietta, Georgia, in the Presbytery of Cherokee. As of March 8, 1999, I assumed the position of head of staff and pastor of this flock of 600+ souls."

Arthur B. Schute (M) became the director of pastoral care at Bon Secours-St. Joseph Health Care Group, Inc., in Port Charlotte, Florida, in May of this year.

Donald E. Stroud (B, '79M) was called by a coalition of five Baltimore Presbyterian churches as a part of a program to make the city's congregations more open to gay and lesbian people. Stroud is minister of outreach and reconciliation for That All May Freely Serve: Baltimore. He was installed into this position in June.

1976 **Patricia S. Medley (B)** left her pulpit at St. Luke Lutheran Church in Willingboro, New Jersey, to become the senior pastor of Hope Lutheran Church in Freehold, New Jersey. She had been working at Willingboro since 1984.

1977 **Alan Baroody (B)** is serving as pastor of Jekyll Presbyterian Community Church on Jekyll Island, Georgia.

Kenneth R. Bickel (B) is senior minister at the First Congregational United Church of Christ in Dubuque, Iowa, as well as teacher of UCC Polity at the University of Dubuque Theological Seminary. He is an adjunct professor of ministry there.

John D. Gibbs (B) is studying in the field of medical ethics at Georgetown University. Meanwhile, he continues as director of chaplaincy services at St. Mary's/Duluth Clinic Health System in Duluth, Minnesota.

Robert R. Kopp (B) will publish three books in the next two years: *Golf in the Real Kingdom, Don't Forget This!,* and *God's Top Ten List.*

William H. Yeager (B) is beginning his tenth year of campus ministry to the University of Florida, through the University UMC.

1978 **Bill Galvin (B)** was among three Presbyterians, along with fifty other individuals, arrested during a May 3 protest in Washington against the so-called "School of the Americas" (SOA), an Army center in Fort Benning, Georgia, that many accuse of breeding terrorists to Central and South America. A federal judge has dismissed the charges against all individuals involved. The Presbyterian Church (USA) officially called for the closing of the SOA as early as 1994. It was the first religious denomination to do so.

Jeffrey G. Guild (B) received the first Doctor of Ministry degree ever awarded by the Oblate School of Theology. He writes, "I am, indeed, proud of this accomplishment, and that an Air Force chaplain was the first graduate of this prestigous degree program."

1979 **Richard E. Carter (b)** reports that his photographic report, "Lutheran Churches in Russia," compiled during a recent sabbatical, has been on display at Concordia University and at several area congregations in St. Paul, Minnesota.

Sharon L. Mook (B) recently joined the faculty of Columbia Theological Seminary in Decatur, Georgia, as assistant professor of pastoral care and theology. She leaves a position as pastoral counselor at the Westminster Counseling Center in Minneapolis, Minnesota.

1980 **Heather Lynn Jordan Khan (B)** has resigned from the ministry of the Presbyterian Church (USA). Now, she volunteers for a children's hospice, studies yoga, writes poetry, raises two children, and prays for world peace and tolerance.

Pam Reed (B) recently completed a four-month sabbatical in which she learned about and toured various intentional Christian communities in North America. She writes, "I especially enjoyed my visits with the Shalom Mission communities, who are Mennonite in background."

Prentice E. Whitlock (E) is professor emeritus at New Jersey City University in Jersey City, New Jersey.

Stephen B. Woodruff (b) is a fifth grade teacher at Peru Central School in Peru, New York.

1981 **Hoyt A. Byrum (B)** writes, "I am now the executive pastor for Suntree United Methodist Church in Melbourne, Florida."

Langdon Hubbard (B) is interim pastor at the First Presbyterian Church in Niagara Falls, New York. His wife, **Janet Hubbard ('90B),** is pastor of Central Park United Methodist Church in Buffalo, New York, and a counselor with Catholic Charities.

Class notes

Edwin Gray Hurley (B) writes, "I recently began a term on the board of directors for the Presbyterian Child Welfare Agency Buckhorn Children's Home."

Doug Nettleton (B) continues to serve St. Andrews Presbyterian Church in Billings, Montana — a church that celebrated its 30th anniversary in 1998.

Judy Westerhoff (B) writes, "I have moved from my sheep/horse farm in the Adirondack Park to the village of Clinton, New York. The sheep have been sold. My Morgan horses have become a part of a new equestrian program at Vanderkamp, a Presbyterian/Lutheran year-round camp in Cleveland, New York.... I will continue as a minister-at-large member of Utica Presbytery.

"This winter I attended several continuing education events on the East coast. By far the best event was the WICAM conference held at PTS. Sharing the journey with women pastors from Cuba was a never-to-be-forgotten, inspiring experience. The new continuing education rooms were a delight. My new home is twenty minutes from the Utica exit of the New York State Thruway. Whether or not you are going to be in the area I would enjoy hearing from you at my email address: BrOadcloth@aol.com."

1982 **Matthew Blanzy (B)** is now a software engineer at Lockheed Martin, working on an "FBI Automated Fingerprint System." He is also a parish associate at Winter Park Presbyterian Church in Winter Park, Florida.

David Campbell (B) received a D.Min. from Columbia Theological Seminary in May 1999.

Karen A. Haak (B) writes "I will be interim at LaPorte, Indiana, Presbyterian Church as of July 1."

David Lee Jones (D) recently achieved Fellow level status in the American Association of Pastoral Counselors. This, along with his February engagement, upcoming October marriage, and his Th.D. in pastoral counseling from Candler School of Theology at Emory in May, ought to have made 1999 quite a year!

James H. Logan (B), the pastor of South Tryon Presbyterian Church in Charlotte, North Carolina, was the 1999 Baccalaureate speaker at Peace College in Raleigh.

1983 **Julio Filomeno (B)** is counseling part time with Rhode Island Youth Guidance.

Leah Gaskin Fitchue (B) has been appointed executive vice president of academic services/academic dean at the Interdenominational Theological Center (ITC) in Atlanta. She will be the first woman to serve as academic dean at ITC. ▼



Steven E. Jelensperger (B) is solo pastor at the Presbyterian Church of Kane, Pennsylvania.

J. Nelson Kraybill (B) has just published a new book, *On the Pilgrim's Way: Conversations on Christian Discipleship during a Twelve-Day Walk across England,* with Herald Press.

Kenneth Lundgren (B) is serving as associate pastor in charge of administration and youth at Kingston Christian Church in Kingston, Washington. Last year the church launched a new youth ministry with emphasis on worship, the Word, and prayer. Ken, his wife, KayLynn, and three children reside in nearby Poulsbo, Washington.

1984 **Fred R. Archer Jr. (M)** has retired from active duty in the U.S. Navy and is now pastor of Coleman Place Presbyterian Church in Norfolk, Virginia.

Wesley Avram (B), along with Professor Katherine Amato-von Hemert of the University of Kentucky, received a team teaching grant from the Louisville Institute to "develop parallel courses to be taught in Lexington and Wilmette on 'Wealth and Poverty in Christian Tradition: Resources for Congregational Leadership.'"

Brant D. Baker (B) is moving back west to become pastor of the First Presbyterian Church in Mesa, Arizona. He is also finishing his D.Min. at Columbia Theological Seminary in Christian spirituality.

Karen B. Helmeke (B) graduated in December 1998 from Purdue University with a Ph.D. in marriage and family therapy. Her husband, Gary, graduated with the same degree in May.

Kenneth J. Hockenberry (B) continues to serve as copastor of Beulah Presbyterian Church in Louisville, Kentucky, with his wife, **Judith Hartung Hockenberry ('86B).** They both serve as adjunct faculty members at Louisville Presbyterian Theological Seminary. Ken also serves as stated clerk of Louisville Presbytery.

Philip N. Olson (B) has been appointed vice president for church relations and director of Network 9:35 for Evangelicals for Social Action (ESA). ESA is a ministry designed specifically for those in poverty or on the fringes of society. Network 9:35 refers to Matthew 9:35: "Then Jesus went through all the cities and villages, teaching in their synagogues, and preaching the good news of the kingdom, and healing every disease and sickness."

Class notes

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our Alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

Angela Palacious (B, '85M) was ordained on May 11 of this year. She is the first ordained woman in the Anglican Church in the Bahamas. She also mentions that her devotional tape, "Entering God's Presence," is available from AFP Bookshelf for $8 plus shipping & handling.

1985 Stephen M. Berry (B), who lives in Sherwood Forest, Maryland, reports that he is "out of ordained ministry and loving it. I attend the local Presbyterian church and spend time boating, swimming, fishing, and crabbing on the Severn River. Love it!!"

Stephen D. Hay (B) is beginning his fourth year as senior pastor of Sandbridge Community Chapel United Methodist Church in Virginia Beach, Virginia. He serves as secretary for the district ministers association and enjoys mentoring candidates for ordination. He can be reached at steve@sandbridgechapel.org.

Weddings & Births

Weddings

Tracy S. Daub ('92B) and Timothy H. Wadkins, July 24, 1999
Suzanne Nakasian ("93B) and Peter Balaam ('92B), October 10, 1998
Debbie Layman ('96B) and Glenn Otterbacher, May 22, 1999
Lisa Nichols ('97B) and Jason Hickman, June 26, 1999
Lori Bass and Bryan Riley ('98B), April 23, 1999
Karen M. Anderson ('99B) and Douglas S. Dent ('99B), June 19, 1999
Kelly Beckham ('99B) and Richard Kannwischer ('98B), June 12, 1999

Births

Erin Rebecca to Theresa and Raymond ('75B) Smith, September 30, 1998
Chaney Jinfang, adopted by Kim Skilling ('85B) on September 21, 1998
Sara Catherine to Anne ('86B) and Savage ('80B) Frieze, April 28, 1999
William Charles to Emily Key Pickell and Stuart Charles ('87B) Pickell, May 24, 1999
Elena to Sara and Christopher ('91B) Berg, September 27, 1997
Parker William to Anne ('91B) and Stanley ('92B) McAnelly, August 18, 1998
Alexander Mindo to Anne Joh ('92B) and Dae Eun Chun ('93B), September 23, 1998
Joel Michael to Kimberly and Thomas J. ('92B) Gunderman, October 25, 1998
Lydia to Kyung and David ('93B, '94M) Choi, March 12, 1999
Anna Melissa to Marnie ('93B) and Mark Crumpler, May 12, 1999
Joshua David Fitch to Diane Jamison Fitch ('93B) and John Fitch, March 30, 1999
Jacob Scott to Linda and Christopher ('93B) Hushaw, December 19, 1998
Lucy Jennifer Smith to Mary Austin ('94B) and Carl Smith, July 10, 1999
Jerusha Katya Riess-Smith to Jana Riess ('94B) and Phil Smith, January 22, 1999
Spencer Clarke to Melissa and James ('94B) Rizer, July 19, 1998
Jonathan Rafael Acosta to Ruth Montano-Acosta ('95B) and Rafael Acosta ('96b), February 28, 1999
Richard Grant Trevithick to Kendra Follett and Scott Trevithick ('95B), September 7, 1997
Jacob Henry to Chris ('97B) and Dan Herrin, April 28, 1998
Andrew Holt to Dawn and David ('99D) Lauber, May 4, 1999

Susan de Puy Kershaw (M) writes, "I have accepted a new position as the western area minister of the American Baptist Churches of Vermont and New Hampshire."

Iain Stewart Maclean (M) reports that he has coedited two new books, *God, Meaning, and Morality* with Harcourt Brace, and *Encyclopedia of Religion in American Politics* with Oryx Press. He can be reached at macleaix@jmu.edu.

1986 Beverly Bartlett (B), who left the ministry several years ago to pursue a career as a professional actress, has landed the role of her dreams as Alma in Tennessee Williams's *Summer and Smoke* at the Revolving Door Studios at Central Presbyterian Church in Summit, New Jersey.

Mary Newbern-Williams (E, '88B) spoke at graduation for Mary Holmes College in Westpoint, Mississippi, in May and was there awarded a Doctor of Humane Letters degree.

Mark D. Norbeck (B, '96M) writes, "I was married to Mary Magdaleno on August 21, 1998. I am currently enrolled in a Th.D. program at General Theological Seminary in New York City."

John Pearce Ward (B) recently received his D.Min. from Bethel Theological Seminary in St. Paul, Minnesota, in the first graduating class from the new program in marriage and family studies. He is now the associate pastor of discipleship at Faith Presbyterian Church in Minnetonka, Minnesota, and is accessible at norseminster@hotmail.com.

1987 B. Keith Brewer (M) was a teaching assistant in the Religion Department of Princeton University for the spring semester 1999. He is also a Ph.D. candidate in New Testament at Drew University, chaplain of the Wesley Foundation at Princeton, and adjunct professor at Zarephath Bible Institute.

Class notes

Dale R. Schulz (B) works as the clinical director of a child welfare and family service agency called Robins' Nest in Glassboro, New Jersey, having finished his M.S.W. at Rutgers University in 1995.

Jason E. Skifstad (B) reports that he has run his own law firm for the past two years and has recently celebrated his eighth wedding anniversary. He plays music on the worship team at his local church.

Phil Skotte (B) is a U.S. diplomat in Hong Kong. He preaches at two local churches that are without pastors. He has two children, and another on the way.

Stephen J. Weber (B) is a Navy chaplain stationed at the chapel at Pearl Harbor, Hawaii.

Louke van Wensveen (D) is an associate professor of theological ethics at Loyola Marymount University in Los Angeles, where she specializes in environmental ethics and virtue theory.

Rosalind Ziccardi (B) serves as an industrial chaplain with Marketplace Ministries, Inc. She reports that "bringing the love and hope of Christ to the workplace adds a dimension to ministry that is unique and wonderful!"

1988 **Jean Hilton Goodwin (B)** is now working part time as an interim associate executive of the Presbytery of East Tennessee in order to have time to go back to school in January. She plans to apply to Ph.D. programs in clinical psychology.

Gary Knerr (B) reports that he has moved and is now serving Marshallton United Methodist Church in Chester County, Pennsylvania.

Laurie A. McNeill (B) is pastor of Glenwood Presbyterian Church in Glenwood Landing, New York.

Anne Marie Meyerhoffer (B) reports that she has completed her second term on the National Association of Presbyterian Clergywomen steering committee as the liaison to the national church. Also, after four years of being pastor of the Rome (Pennsylvania) Presbyterian Church, she reports that worship attendance has risen steadily and that new facilities are underway. She also writes, "This was the ninth year that PTS friends gathered at our Heart Lake, Pennsylvania, home. Those present were: **John Seaman ('88B), Dann Caldwell ('88B, '96M), David Welton ('87B), Ralph Mueller ('88B), Steve Kisslinger ('88B),** and **Jerry McKinney ('90B).**"

André Resner Jr. (B, '98D) is returning this fall to Princeton Seminary with his wife, Mary, who will be working toward an M.Div. degree. His book, *Preacher and Cross: Person and Message in Theology and Rhetoric,* was recently published by Eerdmans Publishing Company.

Lillian McCulloch Taylor (B) continues her post as book review editor for *The Presbyterian Outlook.* She also directed the 1999 Montreat Women's Conference.

1989 **Robert A. Boyar (B)** is the pastor of Christ United Presbyterian Church in Wilkes-Barre, Pennsylvania.

Matthew Duska (b) reports that he is working as a history teacher at Franklin County Technical School. He and his wife are both active at St. Patrick's Church in Northfield, Massachusetts, working with both the music ministry and youth.

Len Hedges-Goettl (B) received a doctorate in clinical psychology from the Institute of Clinical Psychology at Widener University on May 22. He is working as a therapist in Wayne, Pennsylvania. He and his wife, **Barb ('91B),** live in Jenkintown, Pennsylvania, with their four children. She serves a small Philadelphia church.

Julie Hodges (B) writes, "After ten years away from the ordination process I have again become an inquirer in National Capital Presbytery. I just needed some 'seasoning'!"

Seth Sykes (M) is now on staff as minister of evangelism at River Road United Methodist Church in Richmond, Virginia. His wife, **Lisa ('90B),** is in her fifth year as pastor of Christ United Methodist Church.

Michael O. Thomas (B) is presently completing Ph.D. studies with the Graduate Theological Foundation of Oxford University in theology and public policy.

Richard L. Young (B) received his D.Min. from Pittsburgh Theological Seminary in May in pastoral care and counseling.

1990 **Larry Bauerband (B)** is moving, with his wife and their two children, to Kumba in Western Cameroon, where Bauerband will be teaching seminary and working with the Evangelical Presbyterian Church of the Cameroon. He will be leaving his post at The First Presbyterian Church of Manasquan, New Jersey.

Dawn Silvius (B) is pastor at Emmanuel Lutheran Church in Tekamah, Nebraska.

1991 **Christopher C. Berg (B)** is currently a manager for a Pittsburgh-based software company.

Cheryl Ann Elfond (B) has just received a D.Min. in spirituality and the suffering of God from Wesley Theological Seminary.

Allen C. Jergenson (B) is working with the Presbytery of Minnesota Valley as a coach and mentor for new church development and church redevelopment projects. Currently he serves on a task force to bring computer technology and the Internet to small churches.

John Martin (p) is now a critical care nurse working primarily in the recovery of open heart and vascular surgery patients in Jackson, Mississippi.

Class notes

Anders P. Pederson (B) is now a chaplain working for a federal prison in Ray Brook, New York.

Kim Padfield Urbanik (B) is taking "Make a Joyful Noise" to new extremes: as associate pastor at the Community Church in Mountain Lakes, New Jersey, she has organized a series of 24-hour dance marathons, raising money for various charities. Recently she worked with the youth group at her church to organize a dance marathon that raised more than $20,000 toward leukemia treatments for a member of the congregation.

1992 **Albert Gillin (B)** writes, "I have begun a new call as associate pastor for Christian education and family ministries at the First Presbyterian Church of Hollywood as of June 1, 1999. This is after seven years at Westminster Presbyterian Church in Lubbock, Texas."

Douglas Hoffman (B) is the associate pastor at Reisterstown United Methodist Church in Reisterstown, Maryland.

Nyambura J. Njoroge (D), a minister in the Presbyterian Church of East Africa, has terminated her service with the World Alliance of Reformed Churches as head of a program to promote the partnership of women and men. As of the first of March, she has become the executive secretary of ecumenical theological education at the World Council of Churches in Geneva, where she will continue to be involved in redressing injustice done to women.

David G. Robertson (B, '93M) is working as a research assistant at King's College in London while writing his dissertation in ancient philosophy and patristics in the Philosophy Department there.

1993 **Mark Douglas (B, '94M)** is joining the faculty of Columbia Theological Seminary as an instructor of Christian ethics. He is also currently a Ph.D candidate in religious ethics at the University of Virginia.

Eun Joo Kim (B, '96M) writes, "Until the end of September 2000 I am working for the Census Bureau Census 2000 as a community partnership specialist."

Gary Sallquist (B) has published his first book, *The Counsel of Many: Selecting Your Personal Advisors,* with Dimensions for Living.

Timothy J. Sandoval (B) is a Ph.D. candidate in Old Testament at Emory University in Atlanta, Georgia.

Robert C. Spach (B) was recently elected to serve a two-year term as president of the Presbyterian College Chaplains Association. He is chaplain of Davidson College in North Carolina.

1994 **Dusty Ellington (B),** his wife, Sherri, and their 18-month-old son, Clayton, have moved to Durham, North Carolina, where Dusty will launch into the Ph.D. program in New Testament at Duke University. He leaves a post as associate pastor of youth and young adults at the First Presbyterian Church of Visalia, California.

Thomas Hickok (B) is now minister of outreach and evangelism for That All May Freely Serve, an organization of lesbians and gays. He will work in the Chicago area.

Yong Hoon Kang (B) has started a Korean-speaking young adult ministry at Young Nak Presbyterian Church of Los Angeles.

Stephanie Miller-McLane (B) is head of staff at St. Stephen Presbyterian Church in Chatsworth, California.

Jana Reiss (B) has been hired as the religion book review editor for *Publishers Weekly* magazine.

1995 **Susan Alloway (B)** is entering her third year as pastor of the First Presbyterian Church in Bloomsbury, New Jersey. She has begun a number of outreach and fellowship programs, including a Wednesday night neighborhood youth group, coffee houses, and pancake breakfasts.

Sara C. Batson (B) an ordained Episcopal priest, is the rector at Christ Episcopal Church in Media, Pennsylvania.

Rick Gardiner (B) has just published his first book, *Never Before in History,* with Haughton Publishing.

Sandra Hammett (B) has been assigned to Mission City United Methodist Church in Santa Clara, California.

Carolyn Herring (B, '96M) is currently in the doctoral program in the Religious Studies Department at Southern Methodist University, studying religious ethics. Looking to combine her professional media background with her Seminary training, she will concentrate in communications/media and ethics. While back in New Jersey this summer, she did some freelance photography for PTS.

Ruth Montano-Acosta (B) reports, "I am beginning my fourth year as associate pastor at the First Baptist Church of Alhambra in Alhambra, California. I was also recently elected vice president of the American Baptist Churches of the Pacific Southwest Region."

Rhonda M. Myers (B) reports that her husband, **David P. Myers ('84B),** has begun serving as pastor of The First Presbyterian Church of Passaic, New Jersey, while she continues to serve as pastor of the First Presbyterian Church of Wood Ridge.

James R. Wilken (B) was recently part of a mission work team to Honduras. Also, he is leading a summer mission team to the Adirondacks in New York State.

1996 **Marina Kang (E)** is Christian education director for elementary grades at Bethany United Methodist Church in Wayne, New Jersey.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

From James F. Kay, the Joe R. Engle Associate Professor of Homiletics and Liturgics, and editor, *Princeton Seminary Bulletin*

The Foolishness of Preaching: Proclaiming the Gospel against the Wisdom of the World by Robert Farrar Capon. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998

There is a genre that falls into the category of "there are a few things I want to say." Robert Capon, author of twenty-four books, culinary artist, and Episcopal priest, has a few things he wants to say to other preachers. But just as he lets us have it, he trains his sights on his own prejudices, so that we can all have a good laugh at ourselves. Capon, raised an Anglo-Catholic, rails against the spirituality industry. A self-identified "liberal," he decries a persecuting political correctness focusing on the sexual sins of pastors, and he laments the "liturgical jihad" that chops displeasing passages out of the lectionary.

To his credit, Capon begins with the question of what is the Gospel. (How many preaching books do that?) He urges his preachers to have a "passion for the Passion," and to see in the cross of Christ the place where God "has torn up his membership card in the God Union" and where saving ourselves by "religion pills, spirituality pills, and morality pills" ends. Grace meets us in our sins, not after them. The scandal of the church is not that she and her ministry have a "fair share of the world's liars, louts, and closet letches—not to mention our cadres of boozers, backbiters, and bores," but that in the face of this situation the church continually exchanges the Gospel of grace for the self-appointed role of "God's moral cop on the beat." As Capon writes, "If a sinner can't proclaim forgiveness, who's left to preach?" Who, indeed?

The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Vol 2: The Patristic Period by Hughes Oliphant Old, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998

At the turn of the last century, Southern Baptist Edwin A. Dargan of Louisville authored an encyclopedic two-volume *History of Preaching*. Reprinted and enlarged in 1954, Dargan's magisterial monument has remained definitive.

Now, Hughes Oliphant Old has emerged from his years of European study (a doctorate under J. J. von Allmen), of preaching to his Indiana congregation, and of writing wide-ranging books on worship to project a seven-volume successor to Dargan for the twenty-first century: *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*. Notice the title. Preaching is anchored to the reading of the Scriptures in the context of worship. Two volumes are now out. Two more are announced for this year.

Preachers who delve into these volumes are in for a treat. They read beautifully. They read irenically. But they are written without apology by a Presbyterian preacher-scholar who claims the treasures of the ancient church. In volume two, he introduces us to the two Cyrils, the Cappadocian Fathers, Chrysostom, and Augustine, among many others. Old has the enthusiasm of a tour guide in the Holy Land. "Take a look at this!" we hear him say. And as we do, we are handed a wide-angle lens to see that, as hard as preaching is and has to be, we are not alone. We stand in a sweeping, often surprising, landscape peopled by fellow-pilgrims who have announced the Gospel in every age. Old navigates our terrain well, showing the paths, often overlooked, by which scriptural preaching still proceeds.

Maria Stroup (B) is associate pastor for youth and their families at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. She also has a new puppie, Olive, a three-and-a-half-pound terrier!

1997 **Allyson J. Estes (B)** is senior pastor at the First United Methodist Church in Asbury Park, New Jersey.

Pamela Kling (b) reports, "I'm a writer living in Hollywood."

Mark H. MacLean (B) is associate pastor at Nassau Christian Center in Princeton, New Jersey.

Scott H. Searl (B) has been hired as director of development for Youth Leadership in Minneapolis. He describes it as "a youth ministry training group working with Luther and Bethel Seminaries."

Matthew Young (B) is an intern at the Church at the Center in Seattle, focused in college and career ministry.

1998 **Bryan Bass-Riley (B)** is associate pastor at the United Methodist Church of Red Bank, New Jersey. He is a deacon in the United Methodist Church and is seeking ordination as an elder. He is also married to Lori Bass-Riley, a PTS senior.

Natalie Williams Ford (B) is the new associate pastor of the First Presbyterian Church of Muskogee, Oklahoma.

Gregory Bernard Jones (B) is an honors Ph.D. student at Union Theological Seminary in New York City. He is also the assistant pastor in charge of Christian education at Canaan Baptist Church of Christ.

David Russ McDermott (B) is in the Ph.D. program in intercultural studies at Asbury Theological Seminary in Wilmore, Kentucky.

Lanneau Holton Siegling (B) is now the associate pastor for youth and their families at the First Presbyterian Church in Spartanburg, South Carolina.

Jean Taylor (B) announces her upcoming ordination in September 1999. She will be a chaplain at Jefferson Hospital in Philadelphia.

Kevin Taylor (B) is associate pastor and youth director at Farmville United Methodist Church and a part-time chaplain at Cypress Glen Retirement Community in Greenville, North Carolina.

outStanding in the field



Ed Danks with students at the Pastoral Institute in Kikuyu, Kenya.

Simply African

Ed Danks Trades Connecticut for Kenya

by Barbara A. Chaapel

Ed Danks has two pairs of shoes, eats bread and tea for breakfast everyday, and lives in a dorm room. His home is at the Pastoral Institute in Kukuyu, Kenya, where he tends the library and serves as chaplain until there's enough money for that post to be filled by a Kenyan.

Three years ago Danks was pastor and head of staff of Noroton Presbyterian Church in Darien, Connecticut, one of the wealthiest suburbs in America. In August 1996 he retired from forty-one years in the pastorate to care for his wife, Barbara, who was terminally ill. She died in December, and in April Danks went to Africa.

"We had been planning to go together," he says. "We had visited in the 1980s, and Barbara was the one who really fell in love with Kenya."

Danks's connection with Kenya began when he met Bernard Muindi, a PTS Th.M. graduate, Class of 1963. Muindi was at Fuller Seminary when Danks, PTS Class of 1956, was pastor of the First Presbyterian Church in Burbank, and the two became good friends. "Our home was his home," Danks remembers. Muindi went on to become the secretary general and then moderator of the Presbyterian Church of East Africa and their friendship continued. "Muindi traveled to Connecticut to say goodbye to Barbara when she was dying," says Danks. After her death and his retirement, Danks asked his friend if his theological library would be of any use in Kenya.

"I remember his answer clearly," says Danks. "He said that very few Kenyan pastors own a single book."

So, with the financial help of a church member, Danks shipped his more than 5000 books to Kenya. Immediately Muindi invited him to accompany the books to Kukuyu to work in the library there to expand, develop, and classify their collection.

Danks also brought fourteen computers donated by American churches to help with the classification, and last January got a laptop that gave the school its first connection to the Internet.

The Pastoral Institute, part of the Presbyterian Church in East Africa, trains pastors for the Kenyan church, the fastest-growing church in the world. In 1945, there were nine million Kenyans, 20% of whom were Christians. Today the nation's population has swelled to thirty million, 80% of them Christians. The institute has thirty-eight students from Kenya, Tanzania, Uganda, and the Sudan. Its faculty come from Presbyterian churches in Rwanda, Korea, Northern Ireland, Scotland, and the United States. Its courses are taught in the country's two official languages — English and Kiswahli.

Danks has never been happier. "I've been fascinated by Africa since I was an eight-year-old kid," he remembers. "My favorite stamps were the one from British East Africa, they were so large and pictured giraffes and lions. Then I went to Houghton College, and its emphasis on missionary work intrigued me. So this "calling" to Kenya has been brewing for a long time.

"Now this is where I live and where I belong," he says. "If I were writing the script, my wife would be here with me. But still, I have never known such inner contentment and harmony."

The simplicity of his lifestyle and its rhythms are largely responsible for his feeling. He lives on $2400 a year, or $200 a month, $100 of which he gives to a Kenyan family. "I earn in a year what an attorney at home makes in an hour," he says. He lives like the people he lives among: no cars, no television, no desserts. He eats sustenance meals twice a day, consisting of the corn, potatoes, beans, and cabbage the school grows. The only tutor living at the school, he breakfasts with his students at 7:00 a.m. At 8:00 they go to chapel, then he spends the morning working in the library, with a break for tea and conversation with the faculty. Lunch is at 1:00, work resumes from 2:00 to 6:00, with another break for tea, supper at 7:00, and then he reads for an hour or two before bedtime.

"I do lots of reading," Danks says, something he never had time to do in the pastorate. He reads African theology, novels (Alan Paton's books and *Out of Africa* are favorites), and western theology ("I'm re-reading the books I read at Princeton, but now with experiential eyes — books like Niebuhr's *Christ and Culture* and Bright's *History of Israel* and Dan Migliore's *Faith Seeking Understanding*— I never really understood them until now").

"It's about downward mobility," he says. "I don't need more than I have. I ask God everyday for grace, for discernment to be able to identify more and more with the people I live with."

Danks attends church every Sunday, though he does not preach. "I still have much to learn about Kenya" he says. "My sermon examples would still be about baseball and movies." He finds Kenyan worship alive and dynamic and puts it this way: "The Christian faith has a lot in common with the Kenyan people." In spite of dealing with a pandemic AIDS problem, poverty, and infant mortality, Kenyans, Danks believes, respond with grace and hope.

How long will he stay? His appointment as a PCUSA mission volunteer is until July 2000, and he has applied for an extension. The term system at the institute provides three months of vacation in December, April, and August, allowing Danks to travel home to visit his children and grandchildren. "I see them more frequently and for longer periods of time now than I did when I was in the pastorate," he says.

Danks's unanswered question is what he will do and where he will go when he finally leaves Kenya. He has sold his home in Connecticut. "I don't know the answer yet," he says. "I'm a wanderer now with no real home, and that's OK. So, I guess home is where I am, and for now, that's Kenya." ▮

Readers can reach Danks at the Pastoral Institute at kukuyu@aol.com.

outStanding in the field

A President's Pride:

The Evangelical Seminary of Puerto Rico

by Barbara A. Chaapel



photo: Chrissie Knight

Dr. Pagan while on a recent visit to the Princeton Seminary campus.

The Evangelical Seminary of Puerto Rico (ESPR) is celebrating its 80th anniversary this year, and no one is happier than its president, Dr. Samuel Pagan. Founded in 1919 by the mission boards of the Baptist, Congregational, Disciples of Christ, Methodist, and Presbyterian Churches, it has always been ecumenical in its mission, educating Protestant religious leaders and pastors throughout the Caribbean, Latin America, and the United States.

But Pagan, a 1977 Th.M. graduate of PTS, is quick to point out that the seminary has strong Reformed roots. "There was a Presbyterian seminary here as early as 1903," he explains. "James McAllister of Princeton [Class of 1901] was a missionary in Puerto Rico and you can see his fingerprints all through the early minutes of ESPR. He was very Reformed, and his influence played an important role in the evangelical church on this island. Our seminary received great impetus from the early Presbyterian school he started here."

Pagan himself did not begin his career as a theologian. He was a chemical engineer before he took his first Bible course at ESPR and "discovered the transforming power of studying the Bible and of theological education." After his graduation, he came to Princeton to study the Hebrew Scriptures with Bernhard Anderson and Charles Fritsch.

"I was intrigued with deciphering ancient texts using modern technology," Pagan says. "It was the beginning of computers being used in archaeology. I wrote my masters thesis on archaeology, and Fritsch and Anderson urged me to go on for a Ph.D."

Which he did, studying at the Jewish Theological Seminary in New York, and also at its campus in Israel, focusing particularly on the origins of apocalyptic literature and chapters 24 through 27 of Isaiah. He spent fifteen years at the United Bible Societies in Miami translating the Bible, including working on two new translations in Spanish, with trips back to Israel, time writing, and a second doctorate from the South Florida Center of Theological Studies.

Then his alma mater called him home to become its academic dean from 1982 to 1985 and, in 1995, its president.

The job fits him well. He is a serious scholar, writer, and teacher who has written three books on Isaiah and enjoys teaching courses on the Suffering Servant songs. But he also likes to know how things work and to make them work better, going back perhaps to his background in engineering. Those are good skills for any president's main job — administration.

"Anything that you achieve is related to how you design it, how you plan and give direction to it," he avers, sucking on the ever-present and refreshingly unpresidential lollipop. And he has big plans for his seminary in the new century.

"I have four priorities at ESPR," he explains with an energy that is palpable. "First, to create an international spirit, to move toward globalization. Second, to review the curriculum with more attention to the contextual needs of the Puerto Rican and Hispanic churches. Third, to develop our new doctoral program in Religion and Theology with the Interamerican University of Puerto Rico, and, finally, to institute a Total Quality program in all that we do academically and administratively."

Pagan is results-oriented. He asks questions like What are churches expecting from the seminary? and What are churches saying about theological education? He is not afraid to set goals and to be judged by how well he meets them.

Ministers in the twenty-first century must be aware of what's going on in the world around them, Pagan believes. "There is a thirst for spiritual things in the culture," he says. "But there are many different spiritual voices. We must fine tune the Christian message and make sure it is heard well. We must do the best job possible communicating the transforming power of Jesus Christ. That includes doing things with efficiency and quality in the church."

Pagan practice what he preaches. A man who loves the Bible and who knows how to make systems work (traits not always found in one person), he disciplines himself to spend Tuesdays and Thursdays doing research, reading, and writing. Mondays, Wednesdays, and Fridays are for administration: talking with faculty and students, raising money and friends, doing institutional planning.

Yet with all his practicality, he is not unlike the figure of Don Quixote, statues of whom literally fill his office, gifts from friends all over the world. "Some are in silver, some ivory, some wooden; this one is from El Salvador, this from Kenya," he says, pointing out each one and telling its story. Like Quixote, Samuel Pagan has a dream — of quality education for the church in his area of the world that will make that church strong and effective for generations to come.

If anyone can do that, and help future ministers do it, one imagines that Pagan can. ▮

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

I welcome this opportunity to lift up to our alumni/ae and friends the Seminary's web page found at www.ptsem.edu on the Internet. Much informative and pertinent material is offered there, ranging from historical and academic information about the Seminary to word about those who serve here on the faculty and administration, as well as alumni/ae of our institution, and about requirements and procedures for admission to our various degree programs.

In particular, I want you to be aware that information about the Seminary's development program is the most recent addition to our web page. The key to making that information available to you is located immediately below the icon for "admissions – open" under the heading "development – give."

By "clicking" on either of those words, a page titled "Development" appears on the screen and presents to you six areas you can explore for further information: Why Give?, How to Give, Annual Gifts, Capital Gifts, Endowments, and Planned Giving. I commend all of these to you in the confidence that you will find them useful in providing more detailed information in each area.

The most lengthy area is the material presented under the rubric of Planned Giving. Here you will find descriptions pertaining to bequests and gifts made to the Seminary by means of life insurance, as well as the various life income plans offered as a part of the Seminary's planned giving program. They include: Charitable Gift Annuities, both current and deferred; the Princeton Seminary Fund, our pooled income fund; Charitable Remainder Trusts; Charitable Lead Trusts; and the Retained Life Estate. In addition to describing each of these plans and their distinctive characteristics, information is provided about how such gift arrangements can be funded.

I invite you to visit our web page for whatever information would be helpful to you, with a particular invitation to explore the areas of development and planned giving. They are there to serve you. If after having visited, you have thoughts or suggestions to pass on to me or to my colleagues Gene Degitz and Dick Gronhovd, please feel welcome to do so. Many thanks.

Gifts

This list includes gifts made between April 1, 1999 and July 20, 1999.

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investing in ministry

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In Appreciation of

The Reverend Dr. and Mrs. Fred W. Cassell ('54B) to the Annual Fund
Covenant Presbyterian Church, Trenton, New Jersey, to the Annual Fund
The Reverend Dr. Thomas W. Gillespie ('54B) to the Annual Fund
The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library
The Reverend Michael E. Livingston ('74B/'91M) for the Renovation of Miller Chapel
Princeton Theological Seminary to the Scholarship Fund and the Annual Fund
Princeton Theological Seminary Graduates who served the Presbyterian Church of Toms River, New Jersey, to the Annual Fund
The Reverend Robert E. Sanders ('55B) for the Renovation of Miller Chapel
The Reverend Dr. Hugh Smith ('68B/'92P) to the Annual Fund
Visiting Fellow term (1944-1945) to the Annual Fund
Visiting Scholar term to the Annual Fund
The Reverend Dr. Carlos E. Wilton Jr. ('82B) to the Annual Fund



Saying "thank you" comes in many voices. Michael Dong-Soo Chun, a high school friend of PTS professor Sang Hyun Lee at Keisung High School in Taegu, Korea, said it by establishing the Michael Dong-Soo Chun and Family Scholarship Endowment at Princeton Seminary. He is grateful that a Presbyterian missionary founded the high school. Chun, shown above with (from left) Vice President Gene Degitz, President Gillespie, Mrs. Michael Chun, and Drs. Inn Sook and Sang Hyun Lee, is an engineer, an elder at Sand Dol Korean Presbyterian Church, and stated clerk of the Eastern Korean Presbytery, PCUSA.

In Memoriam

Blessed are the dead who die in the Lord, says the Spirit. They rest from their labors, and their works follow them.
Revelation 14:13

1931: **John T. Wriggins,** December 17, 1998, Middletown, OH

1932: **Alexander Czeglédy,** October 1998, Debreçen, Hungary

1937: **Robert MacNab,** May 22, 1999, Lawrence, KS

1939: **Morrison Rider,** notified May 1999, Phillipsburg, PA

1944: **Harold B. Lawson,** June 9, 1999, Belleville, NJ

1945: **Guy E. Lambert,** June 9, 1999, Las Cruces, NM

J. Melvin Nelson, April 20, 1999, Thatcher, AZ

Nelson F. Preus, May 28, 1999, Fridley, MN

1946: **Roger A. Huber,** June 18, 1998, Easton, MD

Oliver E. Liggitt, November 17, 1998, Grove City, PA

1947: **James J. Heller,** April 3, 1999, Nazareth PA

1948: **William H. Foster Jr.,** February 20,1999, Sherman, TX

Richard E. Hunter, March 5, 1999, Huntingdon , PA

Herbert G. Loddigs, April 7, 1999, Crystal, MN

Richard F. Taylor, March 7, 1999, Harrisonburg, VA

1949: **Charles E. Terry,** January 5, 1999, Elizabethtown, PA

1950: **James N. Wright,** May 29, 1999, Vitoria, Brazil

1954: **Dale E. Bussis,** May 24, 1999, Managua, Nicaragua

Ronald E. Cocroft, June 4, 1999, Reading, PA

James A. Shera, March 16, 1999, Dansville, NY

1955: **L. Dean Hay,** November 17, 1998, Murphysboro, IL

1956: **Donald W. Ealy,** March 8, 1998, Richmond, VA

Jerry E. Flanigan, June 19, 1999, Tallahassee, FL

1961: **Nancy L. Harris,** July 5, 1999, Seattle, WA

1977: **Joyce Carlisle,** March 13, 1999, Cheswick, PA

1979: **John H. Weaver,** notified July 1999, Newmanstown, PA

1985: **Joy Hoffman,** June 14, 1999, Oaklyn, NJ

Trustee Emeritus:

Laird H. Simons Jr., July 14, 1999, Wynnewood, PA

Brian T. Hislop's (Class of 1960) In Memoriam notice in the spring issue should have given his residence as York, Pennsylvania, rather than West Pittston.

Johan Christiaan Beker 1924–1999

Dr. Johan Christiaan Beker, New Testament scholar and for thirty years the Richard J. Dearborn Professor of New Testament Theology at Princeton Seminary, died on July 12 at the age of seventy-five.

Widely heralded as the most significant American New Testament scholar in the last half of this century, Beker was a world-renowned Pauline scholar. He was the author of *Paul the Apostle: The Triumph of God in Life and Thought,* probably the work that most changed Pauline scholarship in this century. He also wrote *Paul's Apocalyptic Gospel* and *Suffering and Hope,* the latter including reflections on his own life as a teenager in Nazi-occupied Holland and Germany.

Beker was born in Gorsell, Holland, in the years before World War Two, and shortly thereafter he and his family moved to Stolbergstraat in Haarlem. In May 1940, German troops began to occupy his town and Beker began to live in the shadow of anti-aircraft fire and bombing. Some of his Jewish classmates began disappearing in 1942. In order to avoid being drafted into forced labor by the Nazis, Beker became a "diver," or one who went underground, and spent time in hiding outside of town on his uncle's farm. By this time he had completed high school and finished entrance exams for the University of Utrecht.

In 1943, Beker was forced to leave Holland and his family at the age of nineteen to go to Berlin to work on U-boats in support of the Nazi war effort.

It was during those four months in Berlin that Beker decided he would study theology. Ben C. Ollenberger, a former PTS professor and friend of Beker's, writes in the preface to *Suffering and Hope:*

> It was while lying beside the wasted body of a Polish boy in a Berlin hospital who was murdered for less than no reason at all, that Chris determined to become a theologian. But it was not yet clear that Chris himself would live. Convinced finally that he would not, he made his way to the window to see how he would die. The night sky over Berlin was ablaze with searchlights and anti-aircraft fire. The city itself was a conflagration, bombs exploding and buildings consumed in flames. Sick with typhus and viewing the apocalypse, Chris confessed that "Only God is real."

After the war, Beker graduated from the University of Utrecht, came to the United States to earn an S.T.M. degree at Seabury-Western Seminary, and received his Ph.D. from the University of Chicago.

He joined the Princeton Seminary faculty in 1964, was promoted to full professor in 1966, and in 1983 to the Dearborn Chair in New Testament Theology.

Beker is remembered by his many students and colleagues at Princeton as one of the most genuinely pastoral of all Seminary teachers. According to his Princeton faculty colleague Dr. Daniel Migliore, "Beker's courses probed the depths of Paul, and he taught them with a certain irreverence, but always as a true believer and a humble servant of the one about whom he taught."

Beker is survived by his wife, Terri Kurosky Beker, and a son, Hendrik Beker.

Reflections on Columbine

April 20, 1999, is the day that the impossible happened in my quiet suburban community. At lunchtime I walked the couple of blocks from my church to home, and turned on the television while I fixed lunch. I could not believe the pictures that came on the screen: SWAT teams preparing to storm a local high school; distraught teenagers crying and telling stories of murder; frantic parents searching for children. One young woman's cry still haunts me, "Kids are supposed to be safe in school."

I found myself crying and praying most of the afternoon. Relief and horror were mixed together. At one point I made a mental note of who from our congregation might be involved, and for several hours I believed that our own people were "safe." It turned out that I was wrong. A member of our congregation who is a teacher was instrumental in keeping approximately sixty students from harm, while a member of our youth group escaped shortly after the shooting started. And the grandson of one of our members died while ushering other students to safety.

In a matter of hours my life and the lives of everyone in our community were turned upside down. The unanswerable questions kept coming rapid fire. Why here? Where was God? Why didn't God do something? Can the murderers ever be forgiven? By whom?

All of a sudden it seemed that everyone was turning to the church and its pastors for answers. Of course answers were hard to come by, and very quickly most of the pastors I know in Littleton were shell-shocked by the extent of the tragedy and the needs of our community. Many of us began to exhibit symptoms of traumatic stress syndrome. We were extremely fatigued, had short-term memory problems, and anger was only just barely under the surface.

I officiated at a funeral service for the grandson of one our members, and the experience remains a jumble of images and feelings for me. I have officiated at funerals for murder victims before, but never for one so young, and never in such a public way. More than two thousand people filled every part of our church building and grounds where we had sound or video capacity. We even put speakers on the roof so that the more than six hundred who stood outside could hear even if they could not see.

In that moment our staff had the awesome responsibility of standing in the place of Christ for our community. We had to speak a word of hope in the resurrection to many who had never heard, along with the hundreds who knew the story well. But at the same time we had to speak personally to a family who discovered their son's death by seeing his picture in the newspaper. I was never so aware of the duality between my prophetic and priestly roles.

I attempted to reframe the images for the family from that of a dead boy on the sidewalk to that of a young man who died living out one of the principles of Christ. Danny died holding the door for others so they could exit the cafeteria. And the Scripture verse that kept running through my mind was, "Greater love has no one than this, to lay down one's life for one's friends."

In the midst of all of the pressure to answer the unanswerable questions, deal with media attention, and attend to my personal grief, along with the grief of our community, I learned something about the church. The church of Jesus Christ really is a caring community, which extends love and support in times of need. I received numerous telephone calls from friends, colleagues, classmates, and strangers. We received hundreds of faxes, cards, and letters, all of them saying "We care," "We're praying for you," "Let us know how to help." I even had a call from a complete stranger who said, "If you need us we will jump in the car and we can be there in two days." The Presbyterian Church USA sent a disaster team to help us process our grief. The outpouring of support enabled us to get through the initial stages of the tragedy. I have never felt so supported in ministry, and in that support I felt the power and nearness of God.

Even so, the healing must go on—for our community, certainly for the victims of the shooters and their families, and also for those who tried to bring a word of faith into the tragedy. Even writing this has stirred feelings of grief and sadness, which I thought I had resolved. ▮



Dwight R. Blackstock ('71B) is the pastor of Grace Presbyterian Church in Littleton, Colorado.

con ed calendar

Areas

- Spiritual Growth
- Leadership Development
- Vital Congregations
- Theological Studies
- Conferences
- Off-Campus Events
- International Programs

October

18		**Forgiveness and Reconciliation: Critical Spiritual Disciplines and the Challenges of Our Day** Doris K. Donnelly
18		**Where Art and Worship Meet: Perspectives on Liturgical Space (Part II of IV)** V. Patrick Ellis
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Art Exhibit in Erdman Hall: Giving Shape to Faith

Nena Bryans, sculptor
November 2 – December 6

Gallery Talk: Monday, November 8
4:30 to 5:30 p.m.

For more information, contact the Center of Continuing Education, 20 Library Place, Princeton, NJ 08540.
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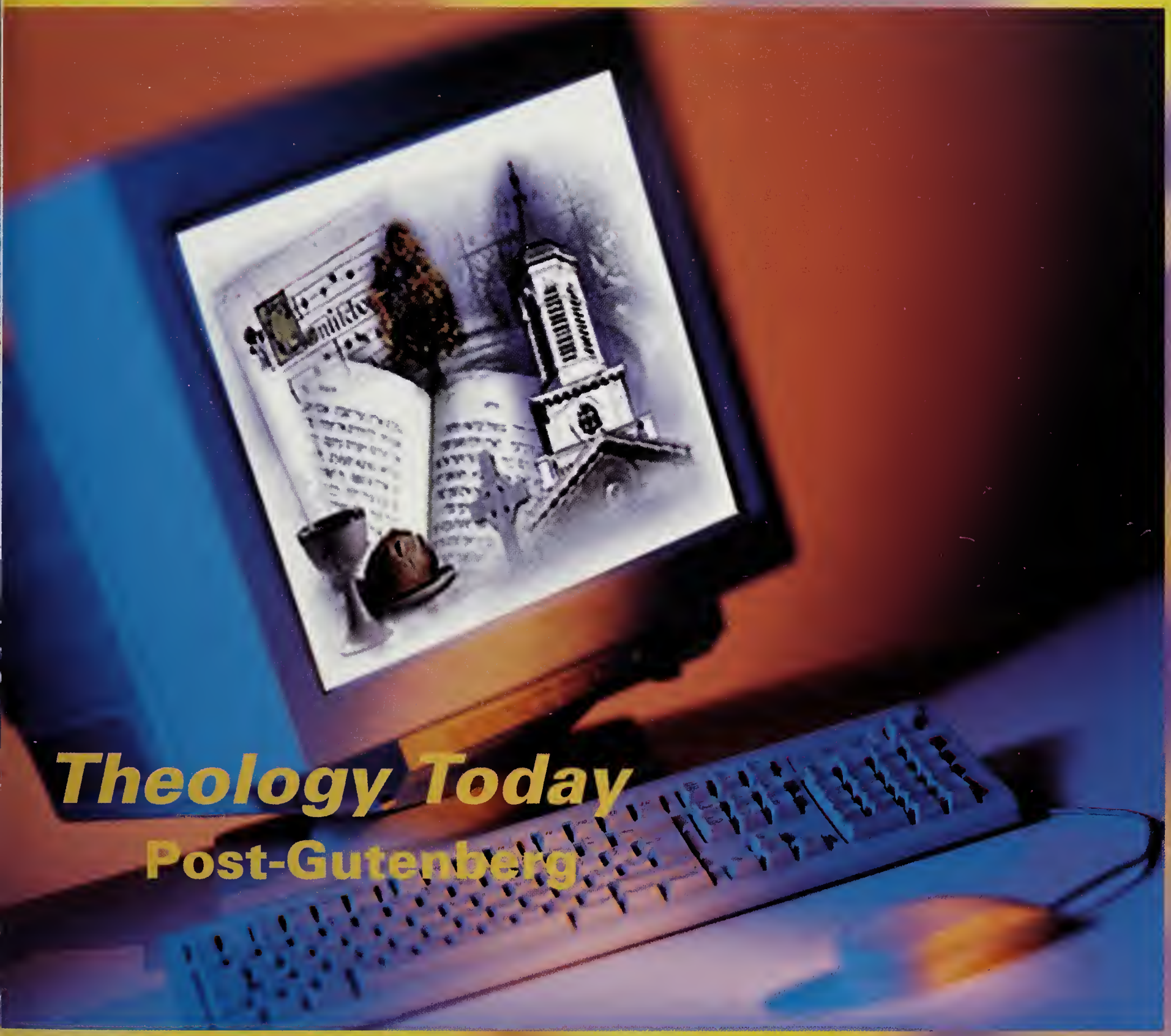
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inSpire

Princeton Theological Seminary

winter 2000



Theology Today

Post-Gutenberg

In This Issue

PTS Historian Discusses End Things • Science and Theology Converge for Hungarian Scholar

Princeton in photos

Frozen in winter and bubbling in summer, a fountain still graces the garden behind Adams House, offering beauty and refreshment to Princeton Seminary guests.



photo: Neal Magee

inSpire
Princeton Theological Seminary

Winter 2000
Volume 4
Number 3

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On the Cover
Images of computer technology and paper doll figures interconnecting show off *Theology Today*'s new web site where the journal is now available online.

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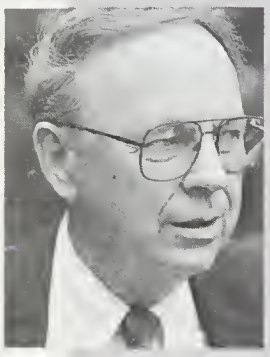
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from the president's desk

Dear Friends and Colleagues:



Early in his tenure as the third president of the Seminary, Dr. John A. Mackay conceived the idea of a theological journal that would address contemporary issues from the perspective of the Reformed tradition. Thus, in due season *Theology Today* was born and continues to thrive at the turn of the century under the editorial leadership of Drs. Patrick D. Miller and Ellen T. Charry. The feature article in this issue of *inSpire* pays tribute to the journal and highlights the focus of its current issue on the needs of children.

Although millennial hopes (pre-, post-, or a-) have not been controversial in the American church of late, the beginning of the third millennium has aroused interest in the subject that Professor of American Church History James H. Moorhead addresses in this issue.

The Seminary's historic connection with the Reformed Church of Hungary is emphasized in the interview with Dr. Botond Gaál, professor of systematic theology at the University of Debrecen, and in his tribute to his father-in-law, the Reverend Alexander Czegledy, who graduated from the Seminary in 1932.

I trust you will enjoy these and the other articles that remind us of the history and the scope of the Seminary's ministry.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

First African at WARC

I saw the article in the summer/fall issue about the Reverend Dr. Setriakor Nyomi, the new general secretary of the World Alliance of Reformed Churches. He is not the first African to serve as general secretary. In 1982 Dr. Allan Boesak was elected to that office and served at least five years or more. Dr. Boesak was a leader in the anti-apartheid movement in South Africa and continues to suffer as a result of his leadership and courage in that historic time in South Africa.

Mrs. Edward Huenemann
Closter, NJ

editor's note:

We checked, and Dr. Nyomi is the first non-European elected to serve as WARC's general secretary. The general secretary is the highest staff position at WARC. Dr. Boesak was, in fact, the president, not the general secretary, of WARC from 1982 to 1991.

Ryerson Remembered

Thank you very, very much for the beautiful article in the summer/fall issue on the retirement of Professor Charles Ryerson. He was one of my favorite professors. I was also saddened to learn of the death of Dr. M.M. Thomas.

Jessyca Stansbury-McCargo ('85BE)
Baltimore, MD

Blessings and Bells

I have two fondly remembered memories of Miller Chapel. One is of President McCord announcing at a chapel service that he had just returned from a meeting of the Consultation on Church Union and that a new ecumenical blessing had been agreed upon. The assembled throng waited with bated breath, only to explode in mirth as he pronounced it — "The Ground of Being bless you, real good!"

The other is more personal. In the fall of 1963 when satellite television was in its infancy, a theological "Town Meeting of the World" was arranged, linking three sites. The majestic bells of St. Peter's in Rome tolled out, joined by the resonant sounds of St. Paul's in London, and the somewhat less sonorous clang of the Miller Chapel bell. I remember particularly that it was October 15. Sitting at her fireside in England, my sister watched and was able to see her young brother in the audience, three thousand miles away. It was her thirtieth birthday!

Alan M. McPherson ('64M)
Hamilton, Ontario, Canada

Pondering Pulpit Placement

While I was pleased to hear of the redevelopment plans for Miller Chapel, I was surprised, however, to hear that the plan for Miller Chapel's renovation includes a central pulpit. I was puzzled to read that the change was theologically driven. For Christians in the Reformed tradition to see a chancel with a central pulpit as somehow "more Reformed" than a split chancel is, to me, somewhat reminiscent of conservative Roman Catholics mourning the loss of the Latin Mass or Anglican traditionalists hankering for the 1662 prayer book.

When I was a student in the late '70s, I found my Seminary experiences to be formative in the development of my own spirituality, in reaction (at least in part) to the "minimalist" Christianity of the late '60s and early '70s. My experience of good ecumenically sensitive, word-and-sacrament-oriented worship enabled me to develop what I felt was a viable spirituality for ministry. The worship in local congregations in Princeton, and in my field education congregations, constituted part of this influence. However, the "Reformed ecumenical" (or is that "ecumenical Reformed?") worship in Miller Chapel, under the guidance of Arlo Duba and Jim Litton, was the major factor in the development of my spirituality at that time.

To me, a central pulpit speaks of an outdated attitude to worship:

- It speaks to me of a time when the Lord's Supper was celebrated infrequently, and often accompanied by a Zwinglian misunderstanding of its meaning.
- It speaks to me of a time when preachers stood "six feet above contradiction" over their congregations.
- Its speaks to me of a time when sermons were lengthy, moralistic, and dull beyond belief.
- It speaks to me of a time when the church's prayers, Scripture lessons, and hymns were lightly dismissed as "the preliminaries."

I hope the move to a central pulpit is not symbolic of a nostalgia-driven move toward the worship of yesteryear.

Robert J. Faser ('79B)
Tasmania, Australia

editor's note:

According to the Miller Chapel Renovation Committee, the unity and centrality of word and sacrament is symbolized in the Miller Chapel renovation by the centering of both pulpit and table on an axial line bequeathed by the basilican symmetry of the chapel's Greek Revival architecture and reinforced by the retention of its 1933 "gothic" center aisle.

Appreciation of Colorado Colleague

Thank you so much for sharing Dwight Blackstock's experience at Columbine in the summer/fall issue of *inSpire*. It's been said that all of us who were touched by Columbine will be forever touched by that tragedy.

Dwight and I did not meet in the aftermath, but I know exactly what he meant when he said "even writing this has stirred feelings of grief and sadness, which I thought I had resolved."

In the pain of what has followed Columbine, we — as Christ's representatives through the church — have been given an incredible opportunity to bear witness to Jesus Christ and to the Gospel. There have been few events in our country with more media coverage than Columbine.

Nonbelievers with whom I've talked at length since Columbine were both surprised and appreciative that the church really did stand up and be the church! Unfortunately there was some intramural theological skirmishing, but by and large the church made an incredibly valuable statement to Littleton, to the larger Denver community, and to the State of Colorado.

The incredible outpouring of love was beyond anything previously experienced in Littleton. The sharing of faith, the one-on-ones, the counseling, the leadership, the singing, the funeral services themselves — all wove a critically needed tapestry of God's love through a community that had been torn apart.

Folks told me that they had never experienced anything like the church's response to the killing and wounding of Columbine's victims. The church made then — and is making now — a huge difference.

For those of us who are privileged to do the Lord's work, an intentional prayer in the midst of our busy schedules still is most appropriate. That prayer is for the healing of Columbine and for the prevention of any other Columbines.

Gary Sallquist ('93B)
Woodland, CO

Mission Interpretation on the Internet

Thank you for permission to reprint your article about the ministry of Donald and Laurie Marsden in Russia in the summer/fall issue of *inSpire*. The congregation in Pitman, New Jersey, where my wife, Carolyn, and I serve as copastors has been supporting the Marsdens since they began their work in Russia as PCUSA mission workers. Your article was copied in our church newsletter for our 425 families and helped keep the Pitman church up-to-date on one of our ongoing missions projects. People always like to read or hear about where their mission dollars are going.

Please write — we love to hear from you!
We welcome correspondence from our readers, and enjoy getting feedback — both positive and negative! — on the content and format of *inSpire*. Letters should be addressed to:

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Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
email: inspire@ptsem.edu

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers, so that we may verify authorship.

I did my college senior thesis on the cold war. I never would have guessed then that twenty years later I would have friends from seminary serving as mission workers in Moscow! The Marsdens' work not only supports the growing Protestant presence in Russia, but is also helping to strengthen the ties between our two nations while lessening some of the tensions that have existed for most of the twentieth century.

The *inSpire* article included the Marsdens' email address. I hope other seminary friends will email them. People serving overseas always enjoy hearing from home. We have enjoyed getting email notes from the Marsdens and other mission worker friends, and have forwarded some of their notes to congregation members who are online.

The Internet is a wonderful tool for mission interpretation. Carolyn has led two church work teams to Honduras to help in the ecumenical rebuilding efforts there after Hurricane Mitch. After the November trip, one of the participants who is a computer professional posted photos of their work on our church web site, and Church World Service liked them so much they have linked it to their home page as an example of other churches wanting information about work teams.

Thank you again for your magazine that tells us about old friends near and far.

Bruce Gillette ('84B, '85M)
Pitman, NJ

on&off Campus

Continuing Your Education in Smart Classrooms!

This fall the Seminary opened its new Erdman Hall Conference Center, a high-tech companion building to the Erdman Hall guest rooms and offices that debuted a year ago at the Center of Continuing Education.

A quick tour reveals some intriguing features: an art studio (including a pottery kiln), a gallery space, a lounge with a fireplace, a screened-in porch, and the crowning feature — a state-of-the-art "smart" classroom.

The classroom, named the Jack Cooper Conference Room in honor of PTS's first director of continuing education, seats sixty people at desks with individual connections to the Internet and connections for laptops, and has a rear-screen projection system, a touch screen that controls lighting, and audio/video conferencing capabilities. The desk lectern from which leaders speak and control powerpoint and web presentations is fitted for leaders with disabilities.

Joyce C. Tucker, dean of continuing education, hopes the conference center will highlight hospitality. "Both Jack Cooper and Dolores Bedford Clarke [an alumna in the Class of 1990 who lived in Erdman Hall when it was a dorm and for whom the new lounge is named] personify the gift of hospitality," Tucker says. "We want all of our guests to learn here, but also to rest and to be renewed."

The facility, which also houses two handicap-accessible bathrooms, was designed by the architectural firm Ewing Cole Cherry Brott.

Introducing the PTS Web Team



photo: Chrissie Knight

The Seminary began the year with a new web team: Matthew Fuellhart, webmaster, and Nina Rogers, web editor.

And none too soon! The external web site received 469,767 successful hits in the month of November, representing 9,314 users who visited once and 2,684 who made multiple visits. This is up from 447,261 hits in October, with 7,994 one-time users and 2,606 who visited more than once.

Fuellhart, a computer information systems graduate of Rider University, worked as a programmer and analyst for EMA Services in Philadelphia before taking up his work at PTS in the fall. Rogers is a graduate of Temple University's School of Communications and worked as a data analyst at Educational Testing Service in Princeton before joining the PTS staff in October.

As webmaster, Fuellhart works primarily in maintaining the physical web site. A major goal for this year is expanding the internal, or academic, web site for the use of the campus community, including developing online course support for faculty and putting the campus calendar online.

Rogers's work is related to design and content of the 600-plus-page external web site (www.ptsem.edu). (These are just the active pages; archived pages take the number up to several thousand.) She has recently put new faculty profiles online, developed a web version of the view book for the Vocations Office, and is developing a system for maintaining accurate and timely updates of all information posted on the external site.

Fuellhart reports to the vice president for educational media and information technology, and Rogers is a member of the communications/publications department staff. However, in line with the interdisciplinary nature of "web work," the two work together as partners on many projects.

Readers wishing to make suggestions, inquiries, or comments about the PTS web site may contact Fuellhart and Rogers at webmaster@ptsem.edu. They'd love to hear from you!

Anchoring the News on the Erdman Conference Center Big Screen

Princeton University may boast a more historic founding date, but Princeton Seminary is leading its larger, Ivy League neighbor into the videoconferencing age! And the University's students are happy to follow.

A class of undergraduates crossed Mercer Street in November to participate — with ABC's anchor Peter Jennings on the big screen — in the first videoconference in the new Jack Cooper Conference Room in Erdman Hall as part of their course "The Public Image in Television News."

"Wow! The experience of speaking one-on-one with Mr. Jennings, who was miles away, was a testimony to modern technology," said class member Simone Brown.

Her professor, Melvin McCray, an ABC news editor on leave to teach journalism classes at the University, had contacted the Seminary after learning that Princeton University does not currently have a videoconferencing facility. "It was a real thrill for my students — I don't know which they were more impressed with, the technology or talking with Peter Jennings."

Jennings spoke to the class of sophomores, juniors, and seniors for more than an hour about the state of journalism in America today. Via the new Tandberg system, his voice and image were transmitted via telephone lines to the six-foot rear screen projection system in Princeton, and the voices and faces of twenty-five Princeton University students were sent back to him in his New York City studio.

Jennings discussed his early days as a reporter in cold-war-era Europe in the 1960s through his work now as an editor, writer, and anchor. The students were impressed by how much the Canadian journalist knew about the American media, although in prepared questions they challenged him about the fact that all the major television news networks have white men as anchors.

Two weeks after the videoconference with Jennings, the class returned to the Seminary for an audioconference with Walter Cronkite, former CBS anchor, and a video session with Neil Shapiro, executive producer of NBC's *Dateline*.

"It's exciting that the Seminary could make this experience possible for us," said Jessica Walker, a junior. "I only hope Princeton University will soon follow this great example."

on&off Campus



photo: Chrissie Knight

Prize Awarded for Excellence in Reformed Theology

Princeton Seminary awarded its third annual Kuyper Prize for Excellence in Reformed Theology and Public Life to Dr. Eka Darmaputera in December. Darmaputera (shown above shaking President Gillespie's hand), is a native of Jakarta, Indonesia, was the pastor of Bekasi Timur parish in Indonesia for thirty years, and has written about the role of religion in his homeland, including in an article titled "The Roles of Christians in Nation Building in Indonesia."

The Abraham Kuyper Prize was established in 1998 through the generosity of Dr. Rimmer (far right above) and Mrs. Ruth de Vries to honor a scholar or community leader who has contributed to the development of Reformed theology, particularly as it bears on the spheres of public life such as law, business, technology, education, economics, and the arts.

The prize is named for Abraham Kuyper, a theologian, church leader, former prime minister of the Netherlands, and founder of the Free University of Amsterdam. Kuyper was committed to the conversation between Christian faith and public life. He delivered a series of lectures on Calvinism at Princeton Seminary in 1898.

Also pictured above are PTS professor Max Stackhouse and Mrs. Darmaputera.

Kuyper Books: Destination Princeton

More than 32,500 books on Dutch theology, political history, and literature are the newest additions to Princeton Seminary's library collection, thanks to the generosity of the Henry Luce Foundation and the keen interest that Dr. George Puchinger had in Reformed Protestantism and Christian politics.

The Luce Foundation awarded a $175,000 grant to the Seminary to purchase Puchinger's library when he died in Amsterdam in September. Puchinger was a well-known historian and publicist and a director of the Historical Documentation Center for Dutch Protestantism and of the Free University of Amsterdam. He was known above all for his publications concerning prominent Reformed politicians Abraham Kuyper and Hendrikus Colijn. For this work, Puchinger received Princeton Seminary's first Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life in 1997.

According to James Lenox Librarian Steve Crocco, the Puchinger collection contains books, pamphlets, and fifty pieces of ephemera, including many first editions, find bindings, and antiquarian books. The broad subject is European theology and church history, with special holdings in Dutch theology, political history, and literature. "A surprise in the collection are very strong holdings in the Oxford Movement, one of Puchinger's passions," Crocco says. "If there is a core to the collection, it is materials that support the study of the life, thought, and influence of Abraham Kuyper."

Crocco inspected the collection when he made a trip to the Netherlands to meet Puchinger last March; he went back in June to pack the books for shipment to Princeton. Crocco was pointed to Puchinger's library by Rimmer de Vries, who encouraged him to pursue acquiring the books for the Seminary. De Vries was instrumental in establishing the Kuyper Prize at the Seminary.

Crocco has also acquired a portion of the library of the Rev. C. H. W. van den Berg, a noted Kuyper scholar. He says that according to Kuyper's modern-day bibliographer, Tj. Kuipers, Princeton Seminary now has probably the finest collection of Kuyper materials in North America.

photo: Chrissie Knight

PTS Student Partners with Gallup in New Book

Michael Lindsay, a PTS senior from Dallas, Texas, celebrated the release in December of his new book, *Surveying the Religious Landscape*, which he coauthored with George Gallup Jr.

The book, released by Morehouse Publishing, is a collection of Gallup surveys and monitors the changes in American religious life and the role of spirituality in the nation in the last fifty years. It addresses how Americans feel about a wide variety of beliefs and practices, including belief in God, attendance at church or synagogue, the religious beliefs of today's teenagers, views about the interaction between politics and religion, life after death, and questions of ethics.

The surveys also address differences in beliefs among those of various faith perspectives, races, age groups, genders, and those in varying geographic locations.

Lindsay, who is a consultant for theology, religion, and culture to the George H. Gallup International Institute in Princeton, was interviewed on CNN and on New Jersey Network News about the book.

Lindsay and Gallup will lead a workshop at the Seminary's Center of Continuing Education on Thursday, March 9 on the topic of their book.

Needed: Used Books!

Each year Princeton Seminary students hold a used book sale to benefit sister seminaries around the world that need financial help. This year's sale will be held from March 1 through 3 in the Whiteley Gymnasium on the Tennent Campus.

The students collect thousands of dollars in this Stewardship Committee-sponsored fund raiser, but they can't do it alone! The committee needs donations of beloved (and not so beloved) books — theological and nontheological — from *inSpire* readers' collections.

If you have books to donate, you can drop them off at Whiteley Gymnasium at the Seminary anytime before February 25. For more information on where to deliver books, call Katherine Miller at 609-688-0867 or Seth or Stephanie Kaper-Dale at 609-720-1620.

And come to the sale! You never know when someone's else's castoffs will become your treasures!

on&off Campus

Winter-Spring Alumni/ae Events

Please mark your calendar with the date of a gathering near you.

Monday, February 28
San Diego, California, breakfast meeting with President Gillespie, 9:00–10:30 a.m., Stadium Marriott, San Diego

Monday, February 28
Laguna Beach, California, dinner meeting with President Gillespie, 6:30–8:30 p.m., Laguna Presbyterian Church

Tuesday, February 29
Pasadena, California, luncheon meeting with President Gillespie, 12:00 noon–2:00 p.m., Monte Vista Grove Homes, Pasadena

Tuesday, February 29
Los Angeles, California, dinner meeting with President Gillespie, 6:30–8:30 p.m., Bel Air Presbyterian Church

Wednesday, March 1
San Francisco, luncheon meeting with President Gillespie, 12:00 noon–2:00 p.m., Airport Doubletree Hotel

Thursday, March 2
Portland, Oregon, luncheon meeting with President Gillespie, 12:00 noon–2:00 p.m., Westminster Presbyterian Church

Friday, March 3
Seattle, Washington, luncheon meeting with President Gillespie, 12:00 noon–2:00 p.m., First Presbyterian Church, Bellevue

Under Construction

Wednesday, March 29
Rochester, New York

Friday, April 10
Philadelphia, Pennsylvania

Monday, May 1
Pittsburgh, Pennsylvania



photo: Chrissie Knight

Remembering Those with AIDS

PTS held a service of worship remembering people who are living with, or who have died from, AIDS on World AIDS Day, December 1. Members of the Seminary community submitted names of people they knew who have died of AIDS, and those names were printed in the order of worship and attached to flowers that were brought and placed on the communion table. Several panels from the Names Project quilt, including a panel in memory of the Seminary's late director of music, David A. Weadon, were displayed during the service.



photo: Jay Gardner

Restoring with Care

Work on the renovation of Miller Chapel continues through the winter. Expected completion of the chapel itself is in May of 2000, with the opening of the new Scheide Hall, which will house the chapel offices and rehearsal space for the Seminary choirs, to follow in the fall. During construction, the chapel offices are in Stevenson Lounge in the Mackay Campus Center, and the Seminary community worships daily in the Mackay Campus Center Auditorium.

Hold This Date!

The Seminary will hold its annual fall Seminary Saturday on Saturday, October 21, 2000. Plan on visiting campus that day!

on&off Campus

New Memorial Commencement Prize Established

On Sunday evening, December 15, 1996, alumnus C. Frederick Mathias (PTS Class of 1957) and his wife, Cleta, were murdered in their own home in Indianapolis, Indiana. Their home was then set on fire and destroyed.

Fred Mathias served as pastor of Northminster Presbyterian Church in Indianapolis from 1983 until his death. Fred and Cleta had been looking forward to retirement in the following year. The Northminster church has established a scholarship endowment in their name at the church to assist seminary students.

Fred Mathias began his ministry as assistant pastor of the First Presbyterian Church in York, Pennsylvania (1957-1960), was later called as pastor and head of staff of the First Presbyterian Church in West Chester, Pennsylvania (1960-1965), and then as pastor and head of staff of Westminster Presbyterian Church in Wilmington, Delaware (1965-1983). The Westminster Presbyterian Church has chosen to honor Fred and Cleta in three very special ways.

First, the church established a scholarship endowment in Fred and Cleta's name at the University of Pennsylvania School of Nursing.

Second, the congregation has commissioned a unique memorial cross sculpture in memory of C. Frederick and Cleta Mathias. The sculpture is located in the church's Rodney Chapel.

Third, the Westminster congregation has contributed $45,000 to Princeton Seminary to endow the C. Frederick and Cleta R. Mathias Memorial Prize in Worship and Pastoral Ministry. This prize will be awarded annually at the Seminary's commencement, beginning on May 15, 2000. Dr. Mathias's ministry was characterized by a strong emphasis on the worship life of the congregation. The Mathias Prize will be awarded each year to a graduating Presbyterian M.Div. student who demonstrates great promise for pastoral ministry marked with that significant leadership in worship for which Dr. Mathias was known.

Spring Conferences at PTS

Women in Church
and Ministry Conference
April 10–12
"The Arts of the Spirit"
Women in Church and Ministry
Lecturer: Bernice Johnson Reagon

Princeton Forum on Youth Ministry
April 25–28
"Life Together: Practicing Faith with Adolescents"
Leaders: Dorothy Bass, L. Gregory Jones, and Roland Martinson

For more information or to register, call the Center of Continuing Education, 609-497-7990.

Faculty Accolades

Kenda Creasy Dean was interviewed on CBS's morning show in November in a segment about teens and religion.

F. W. "Chip" Dobbs-Allsopp spent a lot of time on the telephone with the press this fall, including being interviewed on National Public Radio, when the *New York Times* reported the discovery in Wadi el-Hol in Egypt of what may be the world's oldest known alphabet. Dobbs-Allsopp, a specialist in the languages and history of the Middle East, will be one of the major project translators on the team of scholars that examines and deciphers the find.

Patrick D. Miller presented the Smyth Lectures at Columbia Theological Seminary in October. His topic was "The Ten Commandments: Foundation and Framework for Biblical Ethics."

New Faculty Publications

James F. Kay has written an essay titled "The new rites of baptism: A Dogmatic Assessment" for *To Glorify God: Essays on Modern Reformed Liturgy*, edited by Bryan D. Spinks and Iain R. Torrance.

Sang Hyun Lee and Allen C. Guelzo have coedited *Edwards in Our Time: Jonathan Edwards and the Shaping of American Religion* published by the Wm. B. Eerdmans Publishing Co.

Kathleen D. Billman and **Daniel L. Migliore** have coauthored *Rachel's Cry: Prayer of Lament and Rebirth of Hope*, published by United Church Press.

Patrick D. Miller is the editor of *The Covenanted Self: Explorations in Law and Covenant*, by Walter Brueggemann, published by Fortress Press.

World without End: Mainstream American Protestant Visions of the Last Things, 1880-1925, by **James H. Moorhead**, has been published by Indiana University Press.

The Interpretation Bible commentary series, published by Westminster John Knox Press, has released its volume on Ruth by **Katharine Doob Sakenfeld**.

Scott Hendrix has coauthored, with Gunther Gassmann, the *Fortress Introduction to the Lutheran Confessions*, published by Fortress Press.

Hughes Oliphant Old has written *The Reading and Preaching of the Scriptures, Vol. 3: The Medieval Church*, published by Wm. B. Eerdmans.

Lighting the Way for the Poor

Although they attend school in one of the wealthiest towns in America, PTS seminarians have not forgotten the poor men, women, and children with whom they share life in the Americas. A number of students participated in the October "March of the Americas" as it passed through central New Jersey on October 23 by holding a candlelight vigil in front of Stuart Hall.

The march, organized internationally to draw attention to economic justice for the poor in North and South America, went from the nation's capital to the United Nations in New York City, carrying along more than 200 young people from across the United States, as well as landless peasants from Chiapas, Mexico, from Brazil, and from Bolivia.

The Seminary vigil was planned by about fifteen students, including Cathy Classen, Michael Mann, and Rachel Frey, who sang during the vigil. Children of homeless parents in the U.S. offered their prayers in front of Stuart Hall, and during an impromptu pizza dinner in the cafeteria, folk singer Dar Williams showed up to give a surprise mini-concert.

The marchers stayed the night in Trinity Episcopal Church near the Seminary, and PTS professor Mark Taylor, a participant with the students, recalls seeing Classen leading the group of marchers across Mercer Street through the cold to their sleeping quarters as he headed homeward.

"I was really proud of PTS!" he said.

on&off Campus

COUNTERPOINT



photo: Chrissie Knight

A Drama of Love and War

When it comes to the pain of war, not much has changed since the Vietnam era of the early '70s, when G. Robert Jacks first produced *Counterpoint* at Princeton Seminary.

The liturgical drama, written by Swedish playwright Olov Hartman, was produced by Jacks again this fall as his inaugural presentation as the Arthur Sarell Rudd Professor of Speech Communication in Ministry. It tells the story of three furloughed soldiers and their wives, and a woman from "the other side," and their struggles and despair over the misery of war.

Seminarians Stephanie Arnold, Robert Brooks, Stephen DeMauri, Rebecca Gardner, James Hitson, Larissa Jay, and Kerstin Reinold explored the complex feelings of lovers reunited after separation and killing had come between them — with the haunting question of a stranger's pregnancy overshadowing the reunions. The short, repeated phrases and carefully choreographed movements of the actors offered more an opera or a ballet than a traditional drama, and the unrelenting drumming of Drew Tatusko lent a somber rhythm to the whole.

"*Counterpoint* is about Good Friday and all that it connotes," says Jacks. "Hartman believed that whenever love and peace enter the world, whether through Jesus Christ, a Gandhi, or a Martin Luther King Jr., we crucify it."

Jacks spent his sabbatical last summer in Sweden, where he had first met and worked with Hartman in 1970. That first meeting led to the 1971 Seminary production, casting 1970-era alums Gail Anderson, Barbara Chaapel, Donna Hitner, Jeff Looker, Tom Miles, Steve Owen, and Mary Ann Wierks in the seven roles. Olov Hartman himself was in the Miller Chapel audience for that production.



photo: Jay Gardner

Black Alums Gather on Campus

"I am the true vine, and my Father is the vinegrower," read Raquel A. St. Clair from the Gospel of John as she opened her Bible study on the morning of Oct. 9, the third day of the third biennial PTS Black Alumni/ae Conference. Sponsored by the Association of Black Seminarians (ABS) and the Black Concerns Council and guided by the theme "The Impact of the Seminary on the Church and of the Church on the Seminary," the conference brought thirty-five alums from the '60s to the '90s back to a campus lush with memories.

Faculty members Cleophus LaRue and Geddes Hanson were among the conference speakers, along with St. Clair, the first African American to matriculate in Princeton's Ph.D. program in New Testament studies, and PTS alumni Donald Hilliard Jr. (Class of 1982 and pictured above) and Emerson B. Powery (Class of 1992). The keynote address was given by the Rev. Dr. Charles Adams, senior pastor of Hartford Memorial Baptist Church in Detroit, Michigan, and a leader in the world ecumenical movement through the World Council of Churches and the National Council of Churches.

Adams's address, "Faith Critics of Faith," dealt powerfully with how the academy and the church can challenge one another. "We must come humbly to offer our world, our words, and our work for reflection," he intoned, and the gathered assembly responded. These were the fruits of the vine: pastors, prison ministers, hospital and hospice and military chaplains, community developers, and educators who came together to share wisdom with each other, as well as with seminarians studying on campus today. One came from South Africa, while another was on his way to Liberia. All, however, agreed on one thing: "It was *excellent*," the Rev. Larry Dixon (Class of 1973) said at the end of the conference, shaking his head back and forth with a big smile.

The conference planners, faculty members Peter J. Paris and Brian K. Blount and M.Div. middler Myesha D. Hamm, have reason to be proud. "In the end," ABS president Hamm said, "all the labor proved rewarding when I saw the excitement on the alums' faces as they talked with students, faculty, and old friends."

The sharing of hope and promise with students on campus today was one of the highlights mentioned by many. "We cherish our PTS experiences," said Samuel Reeves, Class of 1996, but added that the conference was not only intended to look to the past. Instead, he noted the importance of offering the experiences of Black alumni/ae for the education and nurturing of current students.

Some returning alums recalled the struggle for justice that became such an integral part of their living faith. "The next struggle," according to Jon Chapman, Class of 1972, is "to appoint a woman Black professor to the faculty."

The Black Concerns Council and ABS look next to the Seminary's second annual Martin Luther King Jr. Lectureship on April 5th, 2000. The lecture this year will be given by Dr. Katie Cannon, a member of Temple University's religion faculty and the first African American woman to be ordained as a minister of Word and Sacrament by the Presbyterian Church (USA).

The next Black Alumni/ae Conference will be held Oct. 11–13, 2001.

on&off Campus

Giving Shape to Faith

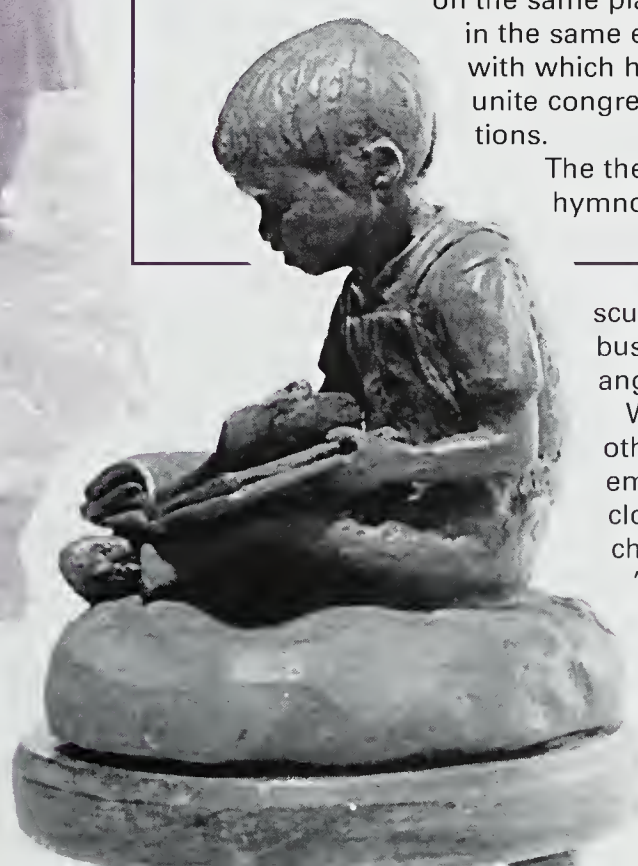
In "The Doubting of St. Thomas — after Caravaggio," Thomas reaches forward, touching the wound in Christ's side as though its palpability made it more real than it had been before. This is a shared experience for the art lover: sculptor Nena Bryans offers tangible expressions of her faith, which in turn make faith itself more real and gripping than before. Her exhibition of sculpture, "Giving Shape to Faith," inaugurated the new gallery space at the Erdman Hall Conference Center from November 2 to December 6.

All of her works deal with people. From Bible stories to modern families, her characters are diverse and complex. "Women at the Tomb" offers a close look of three faces, subtly expressing surprise, fear, and peace. They are looking not into the tomb as we usually imagine it, but out of the sculpture and into our world. Hanging opposite, "Haitian Breadline" depicts whole families, all drawn by the same tiredness, and symmetrical in their hollowed, empty bowls.

Bryans culls her visuals from biblical stories, the artistic tradition, and modern life, but also from the work of theologians. Quoting Rabbi Joshua Ben Levi, one caption reads "A procession of angels pass before man when he is traveling, ... saying, 'Make room for the image of God.'" In Bryans's sculpture "Make Way for the Image of God," children, businesswomen and men, and even a dog follow after the angel, and her point is made.

While some of Bryans's sculptures are more cognitive, others are borne out of a more vulnerable expression of emotion. An adult face emerges from amidst folds of cloth as though swaddled, sleeping with the peace of a child. Two giant, gentle hands hold this sleeping form in "Rest in the Peace — after Kathe Kollwitz." It is here that Doubting Thomas finds balance. Though we probe and question, we are still able to close our eyes and relax in the love and security of God.





photos: Chrissie Knight

Artist Nena Bryans shown with her works "Make Way for the Image of God" and "Boy with Book."



photo: Jay Gardner

Concert planners (left to right) PTS music director Martin Tel, Princeton Chamber Symphony executive director Toby Goodyear, PTS director of church relations and alumni/ae giving Richard Gronhovd, Princeton Chamber Symphony music director Mark Laycock, and Princeton Chamber Orchestra president John J. Hamel III.

Festival of Hymns

Hymns for a Millennium

If the turn of the calendar has demonstrated anything about human nature, it is our ability to transform the ordinary into the extraordinary. With an entire concert based on hymn tunes, amidst musical fireworks and all the arpeggios of Fantasia, the Seminary's Chancel Choir, the Princeton Chamber Orchestra, Princeton Pro Musica, and area church choirs joined to present a Festival of Hymns in celebration of the millennium.

The concert, which took place on November 20, 1999, drew an audience that filled the pews of the University chapel to capacity. With its focus on the community music of the church, the program was designed to reach a diverse gathering. Classical, jazz, 18th-century, contemporary, choral, and orchestral works lived comfortably on the same playbill, in the same ethic with which hymns unite congregations.

The theme of hymnody was explored both in breadth and in depth. Variations by Bach, Mendelssohn, and composer Otto Nicolai on the hymn "Ein' feste Burg ist unser Gott" demonstrated a close exploration of one hymn. Ronn Huff, as a counterweight, calls in six different hymns for his "A Collection of Well-Loved Hymns in Spectacular Arrangements for Chorus and Symphony Orchestra."

At the center of these works lay Charles Ives's "The Camp Meeting," the finishing complement to the theme of community. Ives, a master at recreating historical events for his listeners, transported the chapel into a revival gathering of "Old Folks Gatherin'" (first movement) and "Children's Day" (second movement). The third and final movement brought all ages together again in "Communion."

Ives also uses hymn tunes in recalling the gathering of a great congregation, and in doing so he reminds his listeners of the true spirit of hymnody. As the first concert of a three-year effort bringing together the Princeton Chamber Orchestra and Princeton area choirs, it is not misplaced to highlight, with trumpets and fanfares, the hymns that bring new and old community together.

Student Life

Ester's Song



photo: Chrissie Knight

by Leslie Dobbs-Allsopp

As the Seminary's traditional Christmas Service of Lessons and Carols opened with a solo voice singing the first verse of the carol "Once in Royal David's City," the clear soprano notes of Ester Pudjo Widiasih transported worshippers across time and culture to the Bethlehem manger.

The native Indonesian woman knows something about the power of music to cross cultures. She is a Th.M. student at PTS this year, on leave from teaching music and worship studies at Jakarta Theological Seminary in Indonesia.

She has extensive training, including a five-year M.Div. from Jakarta Seminary, plus two years of further work at the Asian Institute for Liturgy and Music in the Philippines. She is an academic, yet even more she is a musician, a composer, an artist.

Ester chose to spend her leave from Jakarta at Princeton because of the freedom PTS offered her to fashion a program of study uniquely fitted to her needs. She satisfies her passion to learn by taking classes both at the Seminary and at Westminster Choir College. She fulfills her urge to perform by working with Martin Tel as a member of the Touring Choir.

Ester is passionate about music. According to her parents, she was singing before she was talking. "I may have been predestined to be a musician, for I come from a family of musical performers," she says. Her father is a conservatory-trained Javanese traditional dancer and her mother a self-taught choir director. Ester was raised in the Javanese Christian Church in Jakarta, Indonesia, part of the Javanese Christian Churches Synod. She says that about ten percent of the population in Indonesia are Christians, members of various tribal churches.

Ester Widiasih has an ambitious and innovative agenda for music in the churches of Indonesia. She says that only in the last decade has there been any formal church music education there. Sadly, many churches lack funds for any kind of musical program. Ester wants to reclaim traditional Indonesian music for the church service. She also wants to contextualize the liturgy so as to be more "Asian." She's not interested in syncretism, but rather in creating an authentic grassroots Christian and Indonesian music and liturgical tradition. At Jakarta Seminary, Ester directs her own touring choir, which she prefers to name a "creative music group." They sing, but they also play instruments and dance, according to the dictates of the music. They even create new instruments out of items like used water jugs. She delights in the creativity of her singers and performers (who have traveled as far as the Netherlands and Belgium to perform), encouraging them to use whatever resources are available to make music.

Ester Widiasih composes hymns, sets them to music, and teaches them to congregations. She enjoys working with traditional Javanese music, but does not limit herself to one tradition. She has great respect for all musical traditions and is currently interested in adapting the Gregorian chant structure to the Javanese pentatonic scale for use in churches back home. Her "creative music group" performs music from all over the world, and always in the proper traditional styles. Ester also teaches other musicians how to bring traditional Indonesian music into Christian worship.

Ester practices an activist theology with regard to church music. She wants to use music from around the world to introduce ecumenism into the life of worship: "By singing each other's songs we are ecumenical," she says, "and so better understand each other." This is an important concept in Indonesia, a place of diverse peoples and faiths. Ester also believes that "music must express the struggles" of poor people, of women, of those who are marginalized. In worship "we speak out the struggles of others, we are able to give a place for the voices of women and children."

Putting that theology into practice, Ester was asked to create an opening liturgy for a recent Indonesian Women in Theology Conference. This was soon after a mass rape of ethnic Chinese women in Jakarta. She was moved to write a liturgy of lamentation of women, to try to "give a place for the crying of women" in the life of worship.

Ester Widiasih feels immeasurably enriched by seeing other worship and music traditions and has found traveling with the Touring Choir exciting and informative. Tel, the Seminary's C.F. Seabrook Director of Music was "thrilled" when she auditioned for the Touring Choir. He says she has "a most warm and beautiful voice that bears evidence of years of training. At the opening hymn sing of the academic year, she taught the gathered community an Indonesian song. Not only is she a marvelous singer, she is an equally gifted teacher. She led with such pathos that at the end we just had to be still for awhile before moving on to the next hymn. We have taken this beautiful song on the road with us, affectionately noted on our repertoire list as 'Ester's Song.'"

Although she holds the M.Div., Ester is not sure that she's been called to ordained ministry. While having a strong connection to a single church would obviously provide the opportunity for an exciting and innovative music ministry "home," she would not be free to travel and to share her musical gifts with other churches. At the end of the academic year, she will return to Jakarta Seminary and take up her teaching duties.

One has the sense that exciting things are in store for the musical and worship ministries of churches in Indonesia. ▮

Boxing with God



photo: Jay Gardner

by Leslie Dobbs-Allsopp

Cornell Edmonds is a contender, in part because life has always been a challenge for him. He is a soft-spoken, deep thinker, yet he has chosen to labor in the contentious fields of politics and law. He really likes to mix it up, in conversation and in life.

A native New Yorker, he studied developmental psychology at Cornell, (while holding down three part-time jobs) and began professional life as chief of staff for a New York State legislator. He attended New York Law School and became a legal aid attorney. Next came a decade of private practice that included arbitration, defense work, and an adjunct professorship at the local community college.

He says that the practice of law "took its toll on my health, my spirit, and my idealism. Litigation could be very mean spirited." Though the money was good, the law was no longer satisfying.

Shortly after graduation from law school in 1984, Edmonds married Barbara, an attorney who specializes in municipal labor negotiation in New York City. When their daughter was born in 1989 they began to look for a community with a good school district in which to raise their family. They settled in the Riverdale section of the Bronx, and then a church found them!

The Edmondses became Presbyterians because they first enrolled their daughter in daycare at the Riverdale Presbyterian Church. The pastor visited in their home, played Ring around the Rosie with their daughter, invited them to church, and the rest is history. Edmonds quickly became active in church life and found his legal expertise in great demand throughout the Presbytery of New York City. He also became clerk of session of Riverdale Church, where he and the interim pastor forged a strong bond.

Edmonds is by no means a passive person, yet it took the diligence and agency of others to finally get him to Princeton Seminary, where he is now a senior. It was a presbytery clergy colleague who first suggested that Edmonds might consider enrollment in the Certificate Program for the Laity at New York Theological Seminary. Though he didn't pursue that avenue, a seed was sown, for Edmonds was trying to work out some serious issues with respect to vocation. "There has to be something that gets you up in the morning," he thought, and he had yet to find it.

In 1996 Edmonds's pastor prodded him to attend the annual Presbyterian Racial Ethnic Convocation in Louisville, Kentucky, where he recalls that "everyone else seemed to know where they were going — I felt so transparent." It was on the shuttle bus from the airport that Edmonds first met PTS dean of students Jeffrey O'Grady (then director of admissions), who was "everywhere I went that weekend." The convocation was a kind of turning point for Edmonds. He had many serendipitous encounters with people who talked to him about a call to ministry. Perhaps the most profound meeting was with a pastor from South Carolina. Edmonds told him about his frustrations with the status quo of his life. The pastor shared his own story of trying to contend with God. This virtual stranger riveted Edmonds by telling him, in essence, to submit to God's purpose: "You're in a struggle, but your arms are too short to box with God."

Those words made sense to Edmonds, who kept in email contact with O'Grady, although he neglected to attend five subsequent PTS seminar weekends for inquirers. O'Grady, who himself went to the Seminary with a wife and three children, encouraged Edmonds. "I told him that what seemed like a rash and impractical choice was really a very thoughtful and intelligent one. When you're used to defining success by the standards of the culture, the call to service in the church requires something of an inversion of one's thinking," O'Grady explained.

So Edmonds began to think more seriously about ministry, which perplexed his wife. She suggested less drastic ways in which he might work out his "mid-life crisis."

The next link in the chain was the fact that Edmonds's interim pastor, John Evans, was a longtime friend of PTS president Thomas Gillespie. Evans took Edmonds for a ride one day and drove him to Princeton, where they visited with Gillespie. Once Edmonds had actually been to campus, enrolling in the Seminary began to seem possible.

Meanwhile Barbara Edmonds had been on her own journey regarding her husband's new vocational interest, and she now was ready to visit Princeton to see housing and schools and to clock commuting times to Manhattan. The Edmondses determined that the commuting time was about the same, and that the Princeton community would offer much to their family. In retrospect, Edmonds knows that this entire chain of events was "not coincidence, for everything kept falling into place."

Edmonds now serves as a host for the inquirers' weekends he missed, and he makes it his mission to talk seriously with prospective second-career students. He also makes an opportunity to speak with their spouses, strongly encouraging them to find their own *raison d'etre* at Princeton. As for Edmonds himself, he's "still working on purpose" in terms of future ministry. He thinks that God may be calling him to minister to the church as a Christian lawyer. For now, he's enjoying his classes, his family is thriving, and the journey is well begun. ▮



Theology Today

A Journal for the Millennium

by Leslie Dobbs-Allsopp

It's Saturday night and you're writing a sermon and vaguely remember a pertinent article you read years ago in *Theology Today.* How to expeditiously find it? Why, look it up on *Theology Today's* new web site, of course! Beginning in January 2000, back issues of the journal became available online at www.theologytoday.ptsem.edu. The volumes from 1984–1994 were the first years to go online; other decades will follow shortly.

The journal's quarterly online venture has been funded with a generous grant of $100,000 from the Lilly Foundation, which supports (among other interests) theological institutions and endeavors in the United States. The Lilly Foundation had invited *Theology Today* to submit a proposal that would "strengthen the publication's capacity to deepen and broaden readers' understanding of the Christian faith." The invitation inspired the editors (PTS professors Pat Miller and Ellen Charry) to propose the idea of an online journal. Former PTS president John A. Mackay, the journal's founding editor, would certainly approve, for *Theology Today* was envisioned in large part to engage theology with modern culture.

Theology Today was first published in April 1944, and at that time Mackay explained the rationale for the new theology journal in these words: "Theology is never irrelevant to the affairs of men....In a period of confusion and crisis, when tomorrow is being born in the travailing womb of today, theology is the most important study in which men can engage as they make their pilgrimage from one era to another, and from this world to the world to come." According to the first editorial, *Theology Today* was to be shaped by specific aims and assumptions. The journal would aim to restore theology to the forefront of contemporary life and thought. The contributors would "strive to interpret what God has said in an intelligible and lucid manner." *Theology Today* would "explore afresh" the Reformed tradition and set forth its relevance to "contemporary problems of the church and society." The journal would strive to provide a thoughtful Christian viewpoint and a place where Christians might "make a contribution out of their own experience, reflection, and professional background to a full-orbed Christian understanding of life."

After fifty-six years of publication, the current editors subscribe to a remarkably similar vision. Editor Patrick D. Miller expresses it this way: "Born in the heyday of the post-WWII ecumenical movement and the burst of theological energy that erupted around Neo-orthodoxy... *Theology Today* set as its informal motto, 'Our Life in God's Light.' That rubric still says much about what the journal is up to—the interpretation of human existence in the light of God's word."

It is the intersection of Bible, theology, and world that still shapes the editors' choice of theme for each issue. An issue might focus on a classical doctrine, such as the Trinity (October 1997). Another issue might tackle a broad topic like theology and science (October 1998). According to Miller, *Theology Today* also may "address a particular issue that confronts Christians—responsibility for children, physician-assisted suicide—and ask how theology can inform what we say and do with the knotty issue that is before us."

Ellen T. Charry, PTS's Margaret W. Harmon Associate Professor of Systematic Theology and associate editor of *Theology Today*, thinks that theology is central to Christian faith and life. She argues that doctrine has an important (and currently underused) role to play in Christian formation. Theology is not necessarily a dry academic discipline. Rather, it is one of the tools available to Christians in the maturing and shaping of their lives.

For example, in the January 2000 issue, Charry has written about the role of the doctrine of the Trinity in providing a framework for the development of a "God-centered identity." She believes that maturing involves "a struggle to claim this deep relatedness to God.... Understanding oneself, and others, to reflect the unity and cooperation of the Father, Son, and Holy Spirit, and to be claimed by their work of salvation on human behalf, provides self-esteem and dignity that the world cannot give."

Charry did not set out to become a theologian. She enrolled in graduate school at Temple University in another field entirely, and "fell into" a theology class that "transformed my life." She began to read voraciously, savoring Calvin, Luther, and Barth. Charry says that ultimately "theology ordered, named, and shaped my life with

God." Her particular interest in theology is "to rebuild the bridge between theology and Christian life" by looking at the way in which Christian doctrine shapes Christian life.

According to Charry, what Christians believe about God should inform and shape all the arenas and choices of life—love, work, child-rearing, and the use of finances. Theology is both a source of spiritual guidance and a means of engagement with the world. Charry's call within the discipline of theological inquiry is to help others to understand the claim theology has on Christian life. "Those of us who have been privileged to receive this education have a responsibility to make it available to others," she says. The task of theology is "to help people know, love, and enjoy God." Theology provides the foundation for how people of faith live together in the world. Charry says that teaching theology is her vocation—to lead other people to the richness of life with God.



photo: Jay Gardner

Theology Today **staff members (from left) Rolf Jacobson, Nancy Pike, Patrick Miller, and Ellen Charry.**

Charry had primary editorial responsibility for the January 2000 issue of the magazine, the theme of which is "Who's Minding the Children?" One purpose of this issue is to invite clergy and congregations to "recommit themselves to the care and nurture of children," who are the future of the church. She cites just a few of the warning signs regarding the crisis in childhood at this time in history: the high levels of youth violence and suicide, the high rates of divorce, and family fracture. There is an emerging consensus across many disciplines that children are in need of guidance. Charry writes: "Protecting children from the physical and spiritual powers and principalities of our day is a daunting task. Yet, Christianity can offer a hopeful and healthy alternative to the materialism, individualism, and moral despair that fills the air. We offer here perspectives from the Scripture, history, theology, and educational minstry of the Christian tradition that may be enlisted in a turn to the children."

Charry says that children are a "sleeping issue" in the church, that all too often Christian education is not "front and center" in the life of the church. While this issue of *Theology Today* isn't going to solve the problems, it will give readers food for thought with essays and articles about Christian formation past and present.

The issue approaches its theme in a series of paired essays and articles. Thus an article on Jesus and children in the Gospels is paired with one that focuses on patristic teaching of children. Other offerings include a pair of articles on children's books, a set of articles on youth ministry past and present, and an essay by a mother asking the church for help paired with an article on a feminist perspective on childraising.

Charry was asked to join *Theology Today* several months after coming to PTS in 1997. She finds "designing the issues" to be the most interesting part of her position as associate editor. She explains the mission of *Theology Today* as asking the questions What does it mean to "do" theology today? and What does it mean to do theology with and on behalf of real people?

Charry thinks that the journal is unique because of the "range of its audience, and its scope." The readership is not exclusively academic. Rather, the journal is geared toward an educated general audience. Charry believes that one of its great strengths is its focus on raising issues of theological and ecclesial concern as well as those of concern in the wider culture. The journal works so well because it "receives offerings from culture" at the same time it derives focus from the editors. The editors are committed to *Theology Today*'s centrist position and ecumenical tradition. Charry says the journal is "not ideologically driven" from the left or the right. The editors are pleased that it has recently become more ecumenical. According to Miller, "Our aim is to find the best theologians—in the broadest sense of that word—and encourage their best writing about the things that matter most in a world whose future is very precarious if God is not there."

Assistant editor Rolf Jacobson says that there is more to *Theology Today* than great essays and articles. Readers are also enriched by the poetry, the comprehensive book reviews, and the brief book notes found in every issue. Two issues each year tend to be thematic, while the other two are "more eclectic," says Jacobson, whose responsibilities include editing all copy and working with the printer. It takes eighteen months to two years to "give birth" to an issue of *Theology Today*, from envisioning the theme to putting it in the mail.

Nancy Pike, the office manager, has been with the journal for eighteen years and serves as its unofficial historian. She has seen the number of subscribers double during her tenure. She says the greatest change in reader demographics is the ever growing number of women subscribers. *Theology Today* subscribers number 14,000 and are found all over the world.

Editor Miller concludes: "The church is the context in which we do our theology; the world is the place where our theology finally comes down to earth. *Theology Today* is prepared to help the church do its work in the world and to help Christians who seek understanding in faith." ▮

Editor's note: There will be a several-year gap between the publication of current issues of *Theology Today* in print and their inclusion on the web site. Yearly subscription rates are $24 within the US ($42 for two years), $34 for international subscriptions ($62 for two years), and $20 annually for students. For further information or to subscribe, contact *Theology Today* at 609-497-7714; or at *Theology Today*, P.O. Box 29, Princeton NJ 08542, or by email at theology.today@ptsem.edu.

Leslie Dobbs-Allsopp, an alumna of PTS's Class of 1987, M.Div., is an at-large member of New York City Presbytery and lives with her husband and two sons in Princeton.

Mainstream Protestants and the End of the World

by James H. Moorhead





photo: Chrissie Knight

As the last days of 1999 went by, we saw renewed interest in some quarters in the idea of the end of the world. Who, we may ask, are the people who hold this interest? One common view would dismiss those who await the End as "crazies." This contempt has a long lineage. At one time scholars frequently treated the subject with thinly disguised contempt and described millenarians much as zookeepers might describe the more exotic specimens in their collection. Millenarians were deemed crackpots or fools. Writers delighted in portraying their oddities, such as the ascension robes that the followers of William Miller allegedly donned while awaiting the return of Jesus in 1843.

People watching for the Second Coming, said one writer in 1944, were "those whose piety exceeded their balance of judgment." If not dismissed as unbalanced, millenarians were portrayed as the oppressed. Their vision of a new heaven and a new earth was viewed as a product of deprivation, and their millennialism the cry of the disinherited. But whether as lunatic fringe or as the dispossessed, those who believed the End was coming soon took a place on the margins of American religious history. They were somehow apart from the responsible mainstream.

We can, of course, find many groups and people who fit the image of a lunatic fringe. As examples, consider those who perished in the Heaven's Gate Cult a few years ago, the Branch Davidians in Waco, Texas, in 1993, and Jonestown in Guyana in 1978. Less lethal but only scarcely less marginal in the eyes of many Americans are the Jehovah's Witnesses, who have made it their chief business to go door-to-door to warn the uninformed that the great battle of Armageddon will soon destroy the wicked and that all men and women must be prepared.

But we seriously delude ourselves if we think that belief in the imminent end of the world is a notion limited to the poor or to a handful of eccentrics. In his recent provocative book *When Time Shall Be No More: Prophecy Belief in Modern American Culture*, Paul Boyer demonstrates how widespread such notions are. While allowing that some surveys do indicate that poor or marginal people may be more likely to expect the early end of the world, Boyer goes on to argue that the correlation is far from absolute

"Prophecy belief pervades all educational and income levels," he says, "including Ph.D.s in computer science and multimillionaire Texas oilmen. A mid-1980s study of a 'not particularly conservative' community college in Oregon found that one-third of the students believed in the Rapture. One need only attend a service at the twenty-six-thousand-member First Baptist Church of Dallas (the world's largest Southern Baptist congregation); Chuck Smith's Calvary Chapel in Orange, California; or any of hundreds of large evangelical congregations across America to realize that these beliefs are not solely a refuge of the desperate, the unlettered, or the disinherited."

Boyer's reference to the Rapture is a reminder that the most numerically significant form of belief in the end of the world is not that of a sect like the Jehovah's Witnesses; it has come from dispensational premillennialism. Although dispensationalism is generally attributed to a nineteenth-century sectarian (John Nelson Darby), the idea has overspread its sectarian origins to gain currency throughout vast sectors of conservative Protestantism. Bible schools such as Moody Bible Institute, seminaries such as Dallas Theological Seminary, networks of publishing houses and conferences, and the famous (or infamous, depending upon one's point of view) Scofield Reference Bible have disseminated dispensationalism with astonishing thoroughness and success. Now millions of Christians await the signs of the end as enumerated by dispensationalism: the Rapture, when the true believers in Christ shall suddenly be whisked into the air to meet with Christ, the restoration of the state of Israel, the rise of a satanic beast, and the seven years of tribulation before the start of God's millennial kingdom on earth. Within the subculture of dispensationalism, numerous artifacts testify to the belief in an imminent end. A popular postcard shows driverless cars careening off highways as occupants rise in the air to meet Jesus. Dispensational writers continue to speculate about the identity of the apocalyptic beast, some identifying the number 666 with the bar codes that are becoming ubiquitous in American life.

No one can say for certain how widespread dispensationalism is, but the movement is extensive. Hal Lindsey's *The Late Great Planet Earth,* a slick popularization of eschatology, has sold at least 19,000,000 copies since its publication in 1973. While the number of Americans who are strongly committed to belief in an early Second Coming may not be as large as Lindsey's readership, it is clearly in the millions.

In "pop" secular culture, there is likewise at least passing interest in apocalyptic events and visions of the end. For example, the movies *Omen*, *Damien — Omen II*, and *The Final Conflict* dealt with the birth, childhood, and career of the Antichrist. The 1984 comedy hit *Ghostbusters* has one character quoting the Book of Revelation to Dan Ackroyd as his team prepares to battle supernatural forces. Then there is the science fiction version of final destruction and rebirth represented by the recent film *Independence Day* in which the entire earth faces annihilation by sinister aliens. In the popular mind, I suspect that dispensational books like Lindsey's may get jumbled rather eclectically with these other notions of the end — a fact to which many bookstores testify when they

shelve *The Late Great Planet Earth* with works labeled "New Age or Occult."

Yet the crucial point is this: Whether through adherence to dispensationalism or through fascination with science fiction or the occult, many segments of our culture are deeply enamored with the idea of a cosmic End and rebirth.

There is even among secular intellectuals another sort of apocalypticism that flourishes. Jonathan Schell's *The Fate of the Earth* is perhaps its best representative. Though written from an avowedly secular standpoint, Schell's volume, too, is an eschatological tract, occasionally interspersing its warnings against nuclear holocaust with metaphors of destruction derived from the Apocalypse. But unlike traditional visions of the terrors of the End, Schell's Armageddon, should it occur, would not be the prelude to a cosmic rebirth. "Extinction by nuclear arms," writes Schell, "would not be the Day of Judgment, in which God destroys the world but raises the dead and then metes out perfect justice to everyone who ever lived; it would be the utterly meaningless and completely unjust destruction of mankind by men."

Thus, there is at present a widespread fascination with notions of the end of time.

Yet for the most part mainstream Protestant churches have little, if anything, to say about this. At one level, our reticence is praiseworthy. Unlike those who believe that the apocalyptic and prophetic portions of the Bible provide a history written in advance, mainline Protestants have rightly resisted this misuse of the Scripture, especially the fanciful interpretations that have identified the beast with the number 666 and with figures as diverse as Napoleon, Adolf Hitler, Franklin Roosevelt, Henry Kissinger, and Saddam Hussein.

Moreover, the mainstream tradition is rightly suspicious of the dreadful uses to which some would put the imagery of blood and violence lying close to the heart of the apocalyptic Scripture. Assurance that the End is nigh often brings with it profoundly dangerous baggage. The conviction tends toward the demonizing of opponents and toward the glorification of the divine violence that will supposedly usher in the new order. Adherents of such views all too easily assume the position of detached spectators, placidly awaiting the inevitable destruction; or, more ominously, they may be tempted to shed the pose of bystander, to enter the arena, and to nudge history toward its appointed cataclysm.

Yet there is something in us that longs to know how history will turn out, whether it will have a morally satisfying conclusion. What Andrew Delbanco has written in his book *The Death of Satan: How Americans Have Lost the Sense of Evil* can be applied to the human need for the sense of an End: "Modernity, in other words, has doomed us to see the world through metaphors that cannot be ratified by any appeal to transcendence....Our culture is now in crisis because evil remains an inescapable experience for all of us, while we no longer have a symbolic language for describing it."

Perhaps we ought, then, to reframe the question about the End. Instead of asking how some people manage to believe in the End, we might instead ask how it is that a theme so prominent in important portions of the biblical tradition has been largely lost in mainstream Protestantism.

In the mid-nineteenth century, mainstream Protestants had a symbolic language that enabled them to speak about ideas of the End. While the vast majority were not premillennial dispensationalists, they did believe that history would have an eventual end after a period of bliss on the earth — the millennium of Revelation 20. That is to say, most of these Protestants were postmillennialists. They also believed that death was for each individual an End at which time she or he entered into either heaven or hell. They could speak of the experience of conversion as a kind of mini-apocalypse for each person, the struggle between sin and repentance prefiguring the judgment each individual would know at death and the Final Judgment that the whole human race would know at the end of time. In other words, a series of complex theological symbols — the eventual postmillennial Second Coming of Christ and visions of death, of heaven and hell, and of conversion — all provided the language with which Protestants could speak about the sense of a final End of time.

That sense of an End faded for numerous reasons. As the higher critical method of biblical study triumphed, the apocalyptic Scriptures were subjected to a rigorous scrutiny. First European and then American scholars shattered older understandings of apocalypticism. As a result of this research, the books of Daniel and Revelation, long the mainstays of speculation about time, lost their uniqueness. Critics analyzed them as mere instances of a larger genre of literature, much of it noncanonical. Moreover, scholars contrasted the apocalyptic mentality with that of Hebrew prophecy. They portrayed the latter as hopeful of redemption within history and characterized the former as despairing of the current age, apocalypticists entertaining the faulty expectation that the present order would shortly end in a supernatural upheaval. This contrast undercut traditional millennial speculation by suggesting that the Bible contained multiple views that could not be assembled into a single eschatology. Also, critics usually set prophecy against apocalypticism in order to derogate the latter. While prophecy allegedly represented the mainstream of biblical thought, the apocalyptic dream was an aberration, born perhaps of non-Jewish sources and representing the slightly unbalanced hopes of desperate men and women. The chief novelty of this critique was its overtness. Christians from Augustine to nineteenth-century postmillennialists had often found themselves uneasy with apocalypticism and had used various interpretive devices to mute it; but the canonical status of Daniel and Revelation had prevented direct onslaughts against that eschatology. Now, in light of newer scholarship and looser views of biblical inspiration, the attack was more direct. Apocalypticism was, in short, becoming an embarrassment to many Protestants.

In place of the apocalyptic vision was a new understanding of the Kingdom of God as a present ethical reality advancing according to organic laws of growth and requiring no dramatic intrusions. Little of apocalypticism remained. At best, Daniel and Revelation provided exotic images of a morally satisfying outcome to history, but no intelligent person could any longer expect to draw from them an actual picture of the future. In fact, one could know very little about ultimate destiny, said William Newton Clarke in his *Outline of Christian Theology.*

"But [Christ's] coming is not an event," he said, "it is a process that includes innumerable events, a perpetual advance of Christ in the activity of his kingdom. It has continued until now, and is still moving on.... No visible return of Christ to the earth is to be expected, but rather the long and steady advance of his spiritual kingdom.... We find ourselves on the stream, but see neither the fount nor the ocean, nor can we tell how far away either is, except that both seem far

remote. After all, what need have we of seeing either?"

With clear prophetic landmarks knocked down, there was no longer a definite eschatological goal toward which history moved. Humanity now floated on a stream in ignorance of both its origins and destination. What remained of postmillenialism was the genial hope that the tide was benign.

Changed views of individual eschatological destiny likewise diminished ideas associated with an apocalyptic outlook. An important part of evangelical piety had been the fearsome shadow cast by hell, but that specter gradually receded during the nineteenth century. After 1880, some mainstream Protestants began openly expressing their discomfort with traditional notions of damnation. In the 1880s, the faculty at Andover Theological Seminary advanced a theory of future probation — the notion that those who had never had a fair hearing of the Gospel in this life would receive another chance in the next. Some prominent figures — most notably Lyman Abbott, Henry Ward Beecher's successor in the pulpit of Plymouth Congregational Church in Brooklyn — argued that the finally impenitent, rather than suffering for countless ages, would simply pass out of existence at death. Moreover, many in the rising liberal movement argued that it was utterly nonsensical to suppose that God loves sinners now but will, immediately after their decease, become an implacable foe. Since God's gracious love is the fundamental law of the universe, that love operates in all places and times.

But more significant than overt questioning of traditional notions of hell was frequent silence on the subject. Writing of the state of theology at the dawn of the twentieth century, one Episcopal minister asked what had become of hell. "There has been," he noted, "a remarkable change of late years in religious teaching with reference to future punishment. Whereas formerly in theological papers, in sermons, and in books of instruction, much was said about hell, now it is but rarely mentioned.... You do not hear of it in the pulpit, or see reference to it in the religious press, or in the modern theological book, nor is it often brought up in religious conversation. It is tabooed... generally."

At the same time hell assumed a less terrifying appearance, the image of heaven also changed. For many, heaven was becoming continuous with the present life; it was a place where the best of this world would be writ large and where the fulfillment of earthly dreams would be at least as important as the glory of God. What Geoffrey Rowell has written of Victorian Britain describes late nineteenth-century America equally well: Many Protestants came to look forward to "an immortality of self-realization, rather than an immortality of salvation." This eschatological revision, born among earlier visionaries and literary figures like John Milton, Emmanuel Swedenborg, William Blake, and Jean-Jacques Rousseau, had begun to work its way into the thought of mainstream Protestant leaders.

Consolatory literature carried this trend to its logical extreme. William Branks's *Heaven Our Home*, published on both sides of the Atlantic, and Adeline Bayard's *Views of Heaven,* written for the American Sunday School Union, were notable examples of a genre that depicted heaven as a scene of family reunions and domestic bliss. In her wildly popular novels *The Gates Ajar* and *Beyond the Gates*, Elizabeth Stuart Phelps, a daughter and granddaughter of Andover Seminary faculty, portrayed heaven as a place so natural, so like this world, that death was as uneventful as walking from one room to another. In the next life, people lived in pleasant middle-class homes. They continued occupations begun on earth and busied themselves with a round of museums, universities, and concerts. Never did God, in Phelps's portrayal, intrude in such a way as to mar the earth-like quality of heaven; and Jesus moved about unobtrusively, sometimes unrecognized by the inhabitants. Perhaps the character of her heaven is best explained by one of her characters who observed: "Here we unfold like a leaf, a flower. [God] expects nothing of us but to be natural."

Leading clergy echoed these themes, albeit with less speculation about the precise contours of the heavenly state. Death was but an incident in each person's eternal progression, and heaven was the place of that everlasting growth. Presbyterian theologian William Adams Brown best summarized the new thought about heaven. "Too often in the past," he complained "the contrast between the present and the future has been unduly exaggerated. The life after death has been isolated from all relation to the present, and defined purely by contrast. The result is a certain hollowness and unreality that all the glowing imagery of the Apocalypse...has been powerless to warm into the semblance of a true life. How empty and shallow the heaven to which we have often been asked to look forward, a heaven of untroubled bliss, with nothing to achieve and nothing to anticipate, a heaven freed from suffering indeed, but free also from the struggle of which suffering is born, a heaven in which there is nothing to do but to enjoy, year after year, and aeon after aeon, through a monotonous eternity." But heaven would not be monotonous. It was an eternal, progressive, purposeful activity already begun here.

These changes converged in a new understanding of the religious life itself. With hell diminished to insignificance and heaven transformed into a mere enlargement of this life, with eternal life depicted as an arena for the ever-deepening realization of the self's longings and death reduced to a minor incident in this progression, it no longer made sense to portray the Christian life according to the old conversion-centered model as a stark choice between sin or salvation, life or death, eternal terror or joy. An earlier generation of Protestants had believed that the essence of Christian piety consisted in living, said a writer in the *American National Preacher* in 1850, "as if we were acting our own death-scene, which in reality we are doing." True religion had entailed acting "as if the flaming eye of our divine Judge were now turned full upon us,...as if the thunders of eternal retribution were already rolling over our heads." In large sectors of Protestantism such descriptions of Christian experience sounded increasingly quaint or anachronistic, for in the new vision of human destiny there were neither flaming eyes nor the thunders of eternal retribution. Humanity instead engaged in a life-affirming quest for never-ending self-improvement. Adopting and refining notions of Christian nurture first advanced by Horace Bushnell in the 1840s, many Protestants argued that gradual and natural growth were the normal mode of engendering Christian piety and practice. The dramatic conversions favored by the older piety were explained in terms of natural processes in the life cycle. Research in the psychology of religion by G. Stanley Hall, Edwin D. Starbuck, James H. Leuba, and George A. Coe — all indebted indirectly to Bushnell — related conversion to natural processes of human growth such as the onset of puberty. Many hoped that, as the laws of human development were better understood and applied by clergy and educators, the traumas of religion would recede in importance and in fact had already begun to do so.

In their place was a more natural Christian growth, stressing sunnier themes and practical service rather than morbid introspection.

The preoccupation with natural growth, the denial of limits (especially death), the desire for open-ended movement, and the fear of stasis were rooted in major cultural and intellectual transformations. The triumph of a consumerist ethos offered interesting parallels with the new eschatology. In the late nineteenth century, America was becoming what William Leach has called, in a book by the same name, the Land of Desire. The emerging corporate economy required that men and women consume more goods, and with that purpose sellers stimulated desire. Through magnificent displays of color, light, and glass showcasing their wares, merchants created a vision of an alluring fantasy world. (It was not inappropriate that L. Frank Baum, author of *The Wonderful Wizard of Oz* and that tale's glittering Emerald City, was an authority on department store displays.) Merchants and advertisers sold dreams of perfect contentment — visions of an Emerald City. Because they vended fantasies, their actual products could never fully satisfy the longings they had aroused. In fact, the logic of the market demanded that want remain partly unslaked, for if this year's goods indeed delivered paradise, no one would purchase next year's supply. The Emerald City gleaming in the distance always receded with the horizon, and the pleasures of consumption aroused the desire for more. Unquenchable desire, as Leach observes, "fostered anxiety and restlessness....And because of its associations with the new and its attachment to fantasy, it tended to reinforce the American refusal to face death as a fact of life...." In many respects, new eschatological views stressing kinesis and eternal progression offered a theological analogue to the consumer culture.

Similarly, the triumph of the theory of biological evolution lent credibility to the new eschatology. Although Darwin's *On the Origin of Species* had been debated sporadically in America since shortly after its publication in 1859, it was not until the late 1870s that prominent clergy began espousing evolution in significant numbers. The liberal Protestant recension of the theory, emphasizing God's immanence within biological change and the progressive and teleological character of the entire process, gave a distinctly non-Darwinian cast to the transmutation hypothesis. The departure from Darwin, however, made biological evolution more serviceable to the liberal theological agenda. Evolution became, in Jon H. Roberts's words, "paradigmatic of all divine activity" and "was equated with gradual, continuous, and progressive development."

"God has but one way of doing things," Lyman Abbott declared in 1897. That way "may be described in one word as the way of growth...." From this, Abbott concluded "that there are not occasional interventions in the order of life which bear witness to the presence of God, but that life itself is a perpetual witness to His presence." Change was the basic fact of the universe, it occurred according to natural, uniform principles of growth, and God was resident in the process.

When in the 1970s, premillenarianism once attained greater visibility as *The Late Great Planet Earth* appeared on the book racks of almost every drug store in the country, mainstream Protestants could at best lapse into the silence of total incomprehension, utterly bewildered by what sounded like a foreign tongue, or simply dismiss it as nonsense.

By the early twentieth century, large segments of mainstream Protestantism had effectively cut themselves off from a biblically based apocalyptic discourse. It had not always been so. Despite very real differences and often heated exchanges between premillenarians and their critics, there had been no irrevocable parting of the ways in the nineteenth century. Certain common assumptions about the Bible, conversion, heaven, hell, and the afterlife made possible a genuine discourse. Today in libraries, gathering dust, are countless old volumes testifying to this fact: Millerite and anti-Millerite tracts, pre- and postmillennial polemics, all attempting to grapple with each others' arguments within at least a partially shared frame of reference. That frame of reference had been lost by the early twentieth century. When in the 1970s, premillenarianism once attained greater visibility as *The Late Great Planet Earth* appeared on the book racks of almost every drug store in the country, mainstream Protestants could at best lapse into the silence of total incomprehension, utterly bewildered by what sounded like a foreign tongue, or simply dismiss it as nonsense.

In most respects, of course, Lindsey's book is utter nonsense, and dangerous nonsense at that. Nevertheless, there has been a loss as well as a gain as mainstream Protestantism has surrendered symbols of the End to the Lindseys and the makers of movies about the Antichrist. The older pictures of a dreadful day of Judgment, of hell, of death's hideousness having been banished, we no longer have the images whereby the problem of radical evil can be symbolized and resolved. How can these perennial problems be handled by a theology that only dimly acknowledges them?

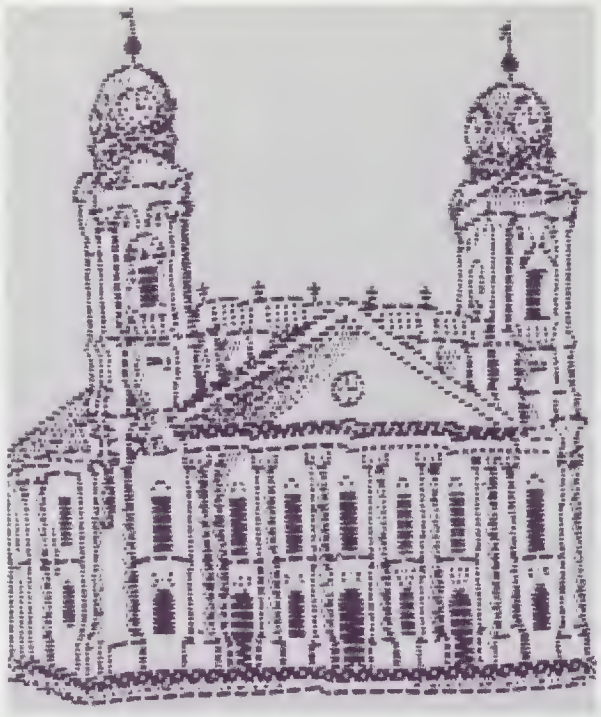
What Karen Halttunen has written of the macabre horror stories and the sensationalist treatments of violent crime that have flourished in the modern world offers a parallel: "The modern cult of horror thus does not explain evil so much as it captures the raw experience of evil in a liberal humanitarian culture which offers no consistent and intellectually satisfying explanation of it."

This is why, in the modern cult of horror, evil tends to hide and to leap out at us: it is by nature the bogey under the bed, the dismembered corpse beneath the floorboards in Poe's "The Tell-Tale Heart," the mummy of Norman Bates's mother stowed in the fruit cellar in Alfred Hitchcock's *Psycho*.

Evil comes as the "monstrous moral alien" that cannot be incorporated into the prevailing culture; and because it cannot be assimilated, "horror returns, it moves in an endless loop, it fails to satisfy intellectually, because liberal humanitarianism offers no way of articulating or transcending major acts of human transgression."

In its eschatology, mainstream Protestantism has suppressed the blood, the chaos, and the terror of the Apocalypse; and these have leapt out like the bogey from under the bed. If the mainstream churches cannot give a satisfactory account of the End, is it surprising that many people will choose to go elsewhere where those needs can be met and addressed? ▮

This is an edited version of a lecture Moorhead gave at PTS in November and that appears in his recently published book World without End.



Dialogue in Debrecen

Science and Theology in the Work of Botond Gaal

by Barbara A. Chaapel

Since the Reformation brought Calvinism to Hungary and the Thirty-Years War (1618–1648) established Debrecen as a fortress of the Reformed faith, Hungary's second largest city has been known as "the Hungarian Geneva."

Calvinism gave Debrecen its first printing house, established in 1561 to publish works that buttressed Reformation theology. And in 1538, Protestants founded the College of Debrecen, later to become the Protestant College of Eastern Europe, famous for educating ministers and teachers for Reformed churches in Eastern Europe.

That college is now the theological faculty of the University of Debrecen, and in 1988 its then-dean Dr. Botond Gaal led the celebration of its 450th anniversary.

From his office in Princeton, where he spent the fall as a member of the Center of Theological Inquiry (CTI), Gaal was proud to talk about the theological faculty from which he graduated and where he is now professor of Christian dogmatics. "My country sided with the Calvinist part of the Reformation because of the high view those Reformers had of education," he explained. "We needed schools, and the Reformers began them, including the College of Debrecen. At the end of the sixteenth century, more than 95% of our population was Protestant."

A bloody Counter Reformation in Hungary changed the balance in favor of Catholicism, but today's smaller number of Hungarian Protestants are mostly Reformed.

It is no surprise, then, that Princeton Seminary has a close relationship with its Eastern European sister church. "Our relationship with Princeton and with the Presbyterian Church (USA) is more vigorous than with any other communion or seminary," said Gaal. Former PTS president James I. McCord kept a special place in his heart for the Hungarian Church and visited Debrecen often during his tenure as president of both PTS and WARC (the World Alliance of Reformed Churches). He encouraged Hungarian pastors to come to study at Princeton, and sent American students from PTS to Debrecen, an exchange that continues today. And Gaal himself signed President Thomas Gillespie's honorary degree from the Theological Faculty when Gillespie visited Hungary in 1988 in the 450th jubilee year of the Reformed College of Debrecen.

But Gaal's relationship with Princeton also has a more personal side. His father-in-law, Alexander Czegledy, one of the leading professors at Debrecen and an outstanding Reformed theologian until his death in 1998, earned his Master of Theology degree at Princeton in 1932.



photo: Jay Gardner

Dr. Botond Gaal enjoyed several months in Princeton last fall as a member at the Center of Theological Inquiry.

Gaal met Czegledy in the classroom. He was one of his students at Debrecen in the 1970s. He later met and married Czegledy's youngest daughter, Maria.

Gaal, however, did not at first intend to follow in his father-in-law's footsteps as a theologian. His first degree was in mathematics and physics, and he began his career teaching that pair of sciences. But science and theology were never far apart for Gaal.

"I always wanted to be an ordained minister," Gaal reflected. "Math and physics led me to theology." Intrigued by the doors that science opened for him into the secrets of the universe, Gaal found the study of theolo-

In Memoriam
Alexander Czegledy 1909–1998

by Botond Gaal

There are only a few students still alive who earned masters degrees from Princeton Seminary more than sixty years ago. That number was reduced in October 1998 when one of the oldest students in the Class of 1932, Dr. Alexander Czegledy, emeritus professor at Debrecen University of Reformed Theology in Debrecen, Hungary, died at the age of eighty-nine.

Alexander Czegledy was born in 1909 in the village of Nagysallo, which belonged to Hungary during the Austrian-Hungarian Empire. At that time the population was entirely Hungarian Reformed. Today, the area belongs to the Slovak Republic.

Czegledy studied theology in the Reformed College in Papa, established in 1531. He continued his studies in Budapest, in Dayton, Ohio, in Princeton, and at Halle-Wittenberg. He was extremely proud of his Princeton Seminary Master of Theology degree and often said that it was the basis of his solid reputation in theological science. In 1936 he received his doctoral degree in systematic theology from Debrecen University and later earned a degree in practical theology.

In 1938 Czegledy was elected professor of practical theology in Budapest and in 1940 was elected professor of the Reformed Theological Faculty of Debrecen University. The Debrecen faculty was the strongest theological school in Hungary in the area of Reformed spirituality. During his lifetime, Czegledy taught one hundred semesters at the university level.

During his later years, after the death of his beloved wife, Aranka, he lived with the family of his younger daughter, Maria, in Debrecen. His older daughter, Judith, and her family also visited him often. In that family environment, he enjoyed a very happy and quite period surrounded by loved ones in his last days.

Czegledy was one of the most characteristic and determinant Reformed theologians of Hungary in the twentieth century. His theology was deeply biblical and was influenced by the great Reformers Luther and Calvin. He faced the most burning and important theological and ecclesiological questions of his age in Europe and Hungary. His theology was characterized by his colleagues and students as "biblical realism." Karl Barth's theology also played an important role in his scientific endeavor. His books *Faith and History* and *The Chosen People* contain timely messages even today.

Although Czegledy suffered some rejection by church and political leaders during the Communist era, he helped to instill hope in the lives of many by his presence, his steadfast Christian standpoint, and his great knowledge. In spite of the fact that he was put aside for many years, his person was a very strong link between the Hungarian Reformed Church and European and American Christianity.

In 1992 he visited Princeton Seminary for his class's sixtieth reunion. It was his last trip to his alma mater. His joy was made more complete because his family was present to share in that special celebration.

gy "a natural completion." After graduation from the Theological Faculty, he proceeded to another Reformed "mecca" (Edinburgh, Scotland) where he met and studied with Thomas Torrance, who encouraged his interest in the relation between theology and the natural sciences.

Torrance suggested that Gaal do research on the work of James Clerk Maxwell, a nineteenth-century Scottish mathematician and physicist and a devoted Christian and Presbyterian. "Clerk Maxwell was the greatest Scottish scientist of his century," explained Gaal, "and he loved sermons; in fact, he preached them himself, much to the surprise of his colleagues.

"In a sense I followed Clerk Maxwell's path. Theology and science had been divorced, but in Clerk Maxwell's work that changed. He saw scientific truth as relative to reality. Out of his deep Christian faith he posited that everything in this world is created by God, even scientific knowledge."

Gaal's own writing and teaching has since been devoted to the theology-science dialogue. He made his first visit to CTI eight years ago to read in the areas of mathematics, physics, philosophy, and theology. This year at CTI, his research focused on the origins and roots of European civilization from the viewpoint of Christianity and the natural sciences, as they developed from the Greek, Jewish, and Christian traditions. "I would like to give help to both scientists and theologians," he averred. "I believe that what the mind can accept is relative to the reality of the whole world created by God. We get closer and closer to knowing that reality, but it is a never-ending process. This is the biblical view of nature, and it is Christianity's gift to the world."

Hopeful about the convergence of science and theology, Gaal is also hopeful for the spiritual renewal of his church. "After a long period of nationalization under Communism, the church in Hungary is experiencing a spiritual awakening," said Gaal. He cited an example: on Easter Sunday 1989, sixty-four children were baptized in the Great Church of Debrecen (the largest Reformed church in Hungary) where under Communism only about fifty children were baptized in a whole year. "Young people are looking for a connection with the church," Gaal said, happy to be engaged in teaching the future ministers and Christian educators of the church.

Back in Debrecen, Gaal continues to bring his faith to bear on his culture. At the international scientific jubilee organized to note the 150th birthday of nineteenth-century Hungarian artist Mihaly Munkacsy, Gaal presented a paper he wrote about Munkacsy's trilogy of paintings of Christ: Christ before Pilate, Ecce Homo, and Golgotha. "In Munkacsy's time, it was an established fact that Jesus of Nazareth had been a historic person and his life a sequence of historic events, but no scientific methods or investigation would justify that he had been the Saviour or the second member of the Holy Trinity," Gaal wrote. "They have been decided and gifted to mankind by belief. So did Munkacsy think, and if we wish to get closer to the artist's ideas, we must follow the route set by faith."

Gaal's life follows his words: it is a route set by faith. ▮

Esperanza

Nicaragua

Neighboring in Nicaragua

Stories to Change Lives



MesoAmerica Study Project participants (left to right) Doug Hume, Ana Toledo, Callie Jackson, Michael Mann, Regina Langley, and Rachel Frey at the Masaya Volcano near Masaya, Nicaragua.

This past summer, six students participated in PTS's MesoAmerica Study Project in Nicaragua. The program was sponsored by Professor Mark Taylor and supervised by Ph.D. candidate Karla Koll. Participants were M.Div. seniors Rachel Frey, Doug Hume, Callie Jackson, Regina Langley, Michael Mann, and Ana Toledo.

The program is designed to allow students to observe and experience another culture by immersion into a new context. In addition, it provides students with the opportunity to witness the impact of globalization on a poorer nation and to learn how to stand in solidarity with its people. In Nicaragua, the students observed how different sectors of society had responded and were responding to Hurricane Mitch, and they were able to reflect theologically on the reconstruction efforts. They also caught a glimpse of a country still recovering from a U.S.-sponsored civil war and currently economically strapped by an enormous external debt. Three of the students shared personal reflections with *inSpire* on their experiences.

A Trip to the Desert

by Rachel Frey

On July 27, I drove across the desert to a volcano, Las Casitas. But it wasn't really a desert, in that it hadn't always been a desert. In fact, less than a year earlier it had been fertile cropland dotted with small farming communities in the region surrounding the city of Posoltega, Nicaragua. But when I visited, it was nothing but dry, cracked earth, changed since the sides of the mountains slid down, burying the fertile land under twelve to fifteen feet of mud in some places. In October 1998 when Hurricane Mitch crashed into Nicaragua, the crater of the volcano filled with water and the slope of the mountain burst out, flooding existing streams and rivers and creating new tributaries where they hadn't existed before.

The mountain is scarred, literally; a huge gash is carved into its side where the mud slid down. And the desert is scratched with deep crevices and canyons where the water just kept rushing through.

There was nothing there when I surveyed the area, nothing except the overgrown weeds that had sprung up since the rains began in May, a few uprooted trees, and a scattering of crosses marking the places where somebody's mother, husband, daughter, or grandfather had perished. It is estimated that between 3000 and 4000 people died there. Half of the Nicaraguans who lost their lives in Hurricane Mitch were from the region of Posoltega, many buried in a modern-day Pompeii.

When I was there, in this "desert," I sat down on a rock and looked out over the vastness of the destruction. There was nothing, absolutely nothing there. This nothingness, this desert, disturbed me tremendously. I was too stunned to cry, too overwhelmed to feel. It was all I could do to remind myself to breathe. People had lived there. People had died there.

As I sat there, Alfonso, a gentle pastor who is working with the psycho-social and spiritual rehabilitation of many of the survivors of Mitch, approached me and asked what I was thinking. I responded, "I can't think," meaning "I can't understand, comprehend...." He replied, "Come, meet the people who lived here." He took me to a community several miles away where many of the survivors of the mudslides at Las Casitas had resettled. They have planted corn, are building a school and houses. They have even started a baseball team. They call their new community Nueva Esperanza — New Hope.

But there is no quick, happy ending to this story. All of the people who had lived in the communities on the unstable hillside of Las Casitas were poor. They are even more destitute now that they have lost everything to the rivers of mud that engulfed their homes. There is over 90% unemployment in Nueva Esperanza. The villagers do not have the funds to complete many of the building projects they have started. And with more than a year having passed since the disaster occurred and international camera crews stopped splashing images of hungry and homeless Nicaraguan children onto television screens around the world, the aid money just is not coming in anymore. The new rainy season brought many new difficulties, both expected and unexpected. Several roads became impassable with new rain. The construction projects for which there was money to continue were often stalled by bad weather. Many of the people were gripped by terror, literally paralyzed with fear every time it rained, which was nearly every day. And even as an outsider I could understand their fear when I saw their temporary houses made of black plastic and rusty tin. But they named their community "New Hope." Where, amidst all of the chaos and destruction, did they find that courage?



Rachel Frey with Carlos Mejia Godoy, the composer of *La Misa Campesina Nicaragüense*. Frey and her companions from Princeton heard the popular mass many times during the summer. The composer wrote it to give hope to his countrymen and women.

The same week as my trip to Las Casitas, I met with a group of seminary students at an evangelical seminary in the city of Léon. I asked the question, "How do you understand God when confronted with a natural disaster such as Hurricane Mitch?" The seminarians responded that God is not responsible for natural disasters such as Mitch. Rather, the tragic results of Mitch are the consequences of bad administration by humanity *(las consequencias de mala administraccion de la humanidad)*. I didn't understand at first (I thought I was hearing "punishment"), so I pushed further, asking for examples of *mala administraccion*. The seminarians responded:

• Global warming caused by industrialization (an oversimplification, yes, but...) has intensified the extremes of existing weather patterns such as El Niño and La Niña, creating the circumstances for more (and more severe) hurricanes in a season.

• Deforestation — The people living near Posoltega, like most of the peasant class in Nicaragua, could not afford gas or kerosene for their stoves. Therefore, they took axes to the trees on the mountains. Without trees and vegetation, there is nothing to hold the soil in place.

• Political infighting exists to the extent that when the mayor of Posoltega called for aid, saying that she estimated that 700 to 1000 were dead in her region, the president of Nicaragua, from another political party, suggested that she was exaggerating. When he finally did send assistance three days later, the government was stunned to learn that the mayor's original estimate had been low and the death toll around Posoltega was more than 3000.

• The government is so heavily indebted that it gives in to the demands of the International Monetary Fund and the World Bank, demands that include downsizing the government to the point where it does not have the capacity or the resources to respond adequately to an emergency.

• Political corruption — Some of the international aid was sold on the black market, and a portion of the funds are being used to build a new presidential palace.

"Vos sos el Dios de los pobres" — "You are God of the poor." So begins *La Misa Campesina Nicaragüense* (The Nicaraguan Peasant Mass) by Carlos Mejia Godoy. I heard the popular mass many times throughout the summer. When I had the opportunity to interview the composer, I asked him the same question I asked the seminarians: "How do you understand God, a God of the poor, in light of a natural disaster such as Hurricane Mitch, especially since the victims of Mitch were poor?" Carlos's response resonated with the seminarians: God did not cause the tragic results of the hurricane, and if anything, God is as shocked and saddened and stunned as we are. Carlos believes that God struggles with the poor in their affliction and oppression. As he wrote in his mass, Carlos believes "that [Christ] is resurrected in every arm that is raised to defend the people" (Credo). Perhaps this understanding of God is how those survivors of Mitch can name their new community "New Hope."

Both before and after my three months in Nicaragua, I was bombarded with questions as to what my "mission" was, why I was there. Many people assumed I was going to witness to and evangelize the people of Nicaragua. While this was never my intention, I was amazed at how much the Nicaraguans actually evangelized and witnessed to me.

Esperanza

Powerful Thieves

by Michael Mann

"Somos ladrones, hermano Miguel." He dragged the stolen electrical wire into the room and started stringing it across the ceiling. Marcos has a checkered past. He once told that he was a lieutenant in the Revolution of 1979, at age 13. After the war he exchanged his rebel gear for an electrician's job. Ten years after the war, he became a Christian and started pastoring in a Pentecostal church.

I visited Marcos and his family last summer. He has four kids now and just moved to a new parish. The youngest is five, but I constantly think he's more of a man than I'll ever be. The eldest daughter is ten and has little time to play the rock game played with smooth stones that the girls like so much. It takes a whole family to do ministry in Nicaragua.

"We're thieves, Brother Michael," he had said as he grabbed the wire and strung it across the house to put in a new light bulb (somehow managing to work the wire in "live"). The juice was flowing(the wire sparked and popped. I was scared. *"¡Cuidado!"* (Careful!), I half-screamed, but he laughed at me. He was an expert.

The new light might help the small quarters they live in. The house is made of dark, wooden planks. It has two rooms: a large room with a plastic, rainbow-colored hammock strung through the middle of it and a sleeping room with a small, hard bed. The rooms are painfully cramped for the family of six, especially since there is a partition in the large room to give some privacy while they dress (there is so little privacy in small villages). The kitchen is a pot outside, burning sticks to cook with. Here, Marcos's wife cooks the handfuls of rice and beans they get from the parishioners. He makes thirty dollars a month, so they live from the gifts. There is a path that leads to the outhouse, and a dirt floor that they keep immaculately clean.

"Bueno, vamos a visitar la gente" (OK, let's go visit the congregation), Marcos said after the light was in place. His energy never ceases to amaze me. He never rests. Church services are every night at 6:00 p.m., so we go visit folks before that. Marcos is electric in the pulpit, embodying the story as if it were a present-day cosmic struggle. His energy is good for the congregation, especially during this time of reconstruction. We visit a few folks and he plays guitar, sings, prays, and reads Scripture verses while I sip Pepsi.

While he sings, I reflect on something he and I discussed the night before — a discussion about his sermon that night on Mark 5, the story of the Gerasene man and the legion. Somehow, our talk turned to the Revolution of 1979. I asked him whether he would fight again if there were another one. That sparked some interest. He said he can't because he is a Christian (and what's more, a pastor) and Christians don't fight politically but spiritually. But wasn't Jesus political? I asked. After all, the demon in Mark 5 had a name (a militarily/politically important one, too — Legion. I faced him and said that sometimes the demons have names — like Alemán (the current president of Nicaragua).



This is the home of Marcos, the pastor of a Pentecostal church in Nicaragua. It has two rooms, one large, with a plastic hammock strung through the middle, the other a small sleeping room with a small, hard bed. Marcos's guitar hangs from the ceiling in a place of honor.

The houses we visit are poor. They are mostly white potato-sack and black plastic garbage-bag shelters with tin roofs. Few have outhouses. The families in the village get their water from the local river (the one that washed the houses away). Now, there is a USAID project to give them clean water. The French government, the Red Cross, and some U.S. agencies try to rebuild the homes (but richer areas get houses first). This is post-Hurricane Mitch Nicaragua.

North American development in the northern part of Nicaragua is fairly new. I remember one volunteer, Ben Linder, in particular. Ben was about my age when he came to this region in the 1980s to help install electricity in the rural villages and to promote peace. He was killed by the Contra war that the United States funded. Some think that Contra troops trained at the U.S. Army School of the Americas killed him. Ben had a crazy way of being with people, of living with them and laughing with them. I remember seeing a picture of him on a unicycle, juggling, with a sign around his neck that read "Study War No More." His grave is in the city near Marcos's village. Electricity is, after all, a dangerous thing.

I remember hearing from Ben's mother last month. She told us that his vision of a hydroelectric dam to give power to the people is now coming true.

Twelve of us from PTS drove to the military base at Fort Benning in Georgia in November to protest the School of the Americas. Using U.S. tax money, the school trains folks to do what was done to Ben. This is the ninth time this protest has taken place, to give voice to the suffering in Latin America. Electricity was in the air. Nicaragua has been hard hit by the school — the drain of money needed to fight the war is partly to blame for the poor response to Mitch. To protest, we trespassed onto base property. We were breaking the law, like thieves.

"We're thieves, Brother Michael." And I wonder how true his statement is. I wonder how much I steal from people every day, even when I don't realize it. The benefits I enjoy come at the price of trespassing on someone else's land. Poor folks make my food and my clothes. But if we have courage, we can be a conduit for change — a spark that gives power to people. Sometimes, that involves breaking the law. Christ made a habit of doing that, bringing a new order into the world for the poor. And he was killed between two thieves. Killed for living too close to the poor, for turning the tables on those in power. Marcos's words remind me that we are thieves. God, charge us all to have the courage to stand up for the poor.

The Embassy Episode and a Response

by Callie Jackson

I went with my friends Esthela and Miguel to the U.S. embassy so that they could apply for tourist visas to visit friends and family in the United States. From the moment of our arrival, every part of the visit was unwelcoming and discourteous, reaching its apex during the interview. Esthela had brought her passport, marriage certificate, deed to her home, confirmation letter of her employment and salary, school registration, birth certificates for her children, and similar information about the cousin she wanted to visit in California. I thought she was overreacting, that it was obvious that she had no intention of staying either permanently or illegally in the U.S. I was wrong.

The interviewer looked at Esthela's employment letter and asked why she wanted to go to the United States. He also asked, "What family do you have here in Nicaragua?" "Who will watch your children while you are gone?" "How long has it been since the last time you saw your cousin?" "What is your job?" "What is your income?" "What is your cousin's job?" He then stamped a piece of paper, put it with Esthela's papers, and handed them all back to her. He never looked at her or offered any comment. A bit bewildered, I asked what was happening. He said that there was no way that he was going to grant a tourist visa to a woman who only earns $200 a month to visit a relative she hasn't seen in years. He said he was sure that she would not come back.

It did not matter that she had her own house, was happily married, or had $200 a month in income, a very comfortable amount in the Nicaraguan economy. He said that she might have a chance of getting the visa if her economic situation improved and that I really had to be realistic: she could do better for her family by staying in the U.S., working illegally, and sending them the money than she could by living with them. Finally, he asked me to leave.

The fee for this rude treatment and cursory rejection of visa applications is $45 per person. In the Nicaraguan economy, that is the average income for two weeks. My visa to visit there, however, only cost me $5 and was issued automatically upon my arrival at the airport in Managua. If a country as poor as Nicaragua only charges our citizens $5 for 90-day tourist visas, how can a rich country like ours charge $45 for mere applications?

Based on the number of applicants being rejected the day I was there, I calculate that the U.S. embassy collects a minimum of $4,500 per day from visa applications that are rejected without even an explanatory word. I was furious and embarrassed and immensely sad that my country treats good-hearted people so callously and inhumanely.



From left to right, Esthela, Callie Jackson, and two Nicaraguan seminary employees and coworkers of Esthela's who became Jackson's friends while she was in Nicaragua last summer.

I remain outraged that my homeland continues to drain more than $4,500 per day from the already desperate Nicaraguan economy.

The question that persists for me is, "What is the faithful response for a Christian?" As one who understands God as the lover of all people and the epitome of hospitality, how must I view the operations of my country's embassy in Nicaragua?

Throughout history, God has been a God of hospitality. In the beginning... God fashioned a suitable and abundant dwelling place for humanity. In the desert... God provided for the sustenance of the people and for their movement into a fertile and abundant homeland. Through the law, God established a code of conduct that welcomed the kinsman and the stranger, the native-born and the alien. Through the preaching of the prophets, God set before the people images of the harmony and abundance that flow when the children of the Lord live in compassionately just relationships with one another. The ministry of Jesus included feeding people and tending their psycho-social and emotional needs. In the early church, God's people shared and sold possessions so that none should be needy among them.

Our God is the author of hospitality, and, as such, calls the people of God to the practice of welcoming and embracing the stranger and the needy.

Moreover, God is the enemy of exploitation. The Lord God Almighty, who heard the cry of the children of Israel and delivered them from the hand of their oppressors, is the same Lord who set before them laws to insure that they never again treat one another or the outsider as they had been treated in Egypt. The Lord God Almighty, who decried the sale of the poor for a pair of sandals and despised the dishonest scales of the rich, is the same Lord who anoints preachers of good news to the poor. The Lord who proclaimed blessing upon the poor, the meek, the hungry, and the merciful also proclaimed woes upon the rich and the well-fed. The Lord of the beggar rejected the rich man whose comfort had blinded him to Lazarus's poverty. Our God is both a lover of hospitality and an opponent of exploitation.

The implications for the people of God seem clear: extend hospitality and oppose exploitation. Such thinking has some very tangible implications for my lifestyle. That I serve the God of hospitality means that I must be a person of hospitality: a generous, welcoming, embracing, feeding, loving, nurturing member of the body of Christ. As a disciple of Christ, growing in the ways of the Lord, I must call others to do likewise, to imitate me even as I imitate Christ. The implications of serving a God who abhors exploitation are that I, too, must abhor exploitation:

- I must refuse to participate in exploitative behaviors, companies, standards of living, etc., no matter the cost or inconvenience;
- I must denounce exploitation publicly and relentlessly when it is apparent;
- I must ask the right questions when exploitative practices are covert; and
- I must call upon others to join me in the straight and narrow path that leads to life for all!

May we embrace the very high calling of the Lord God Almighty — may we do so with our hearts, our hands, our minds, our resources, our very lives! So be it. ▮

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1936 **(B, '42M),** was recently featured in his local paper in West Chester, Pennsylvania: at the age of ninety, he plays tennis every day and has competed in more than one hundred tournaments. ▼

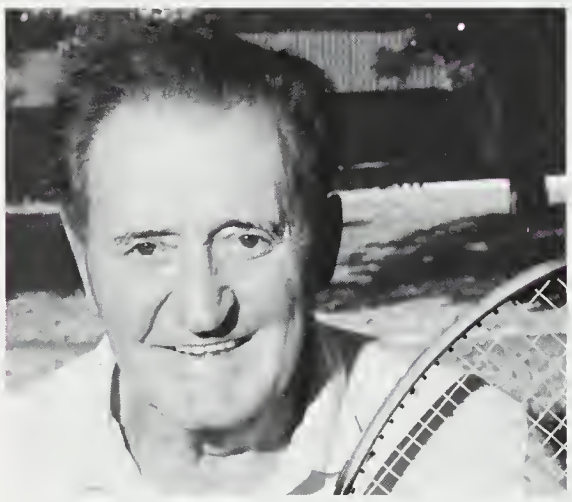


photo: Daily Local News, West Chester, PA

1937 **William S. Ackerman (B)** writes that he "re-retired" on April 30, 1999, after serving more than fifteen years as a minister in visitation at the Presbyterian Church of Toms River, New Jersey. He served as a minister in the Presbyterian Church (USA) for sixty-two years. He lives in New Jersey with his wife, **Dorothy Specht Ackerman ('65B).**

Allan Winn (B) and his wife, Betty, six-time grandparents, became great-grandparents in March!

1938 **Ted Koopmans (B)** and his wife, Grace, recently celebrated their 60th wedding anniversary. They were feted by their family in a weekend of festivities, including dinner, a barbecue, and a reception for 490! The couple reciprocated by taking eighteen family members on a week's cruise around the Hawaiian Islands. The Koopmanses like to travel: they followed the Hawaiian cruise with a fall foliage cruise in New England and Canadian waters and a five-week "land trip" to Holland, Denmark, and Sweden with their daughter and grandson.

1943 **E. Vaughan Lyons Jr. (B)** is currently serving as a 1999–2000 member of the Grand Jury of San Diego County, California, and as council chair for the Synod of Southern California and Hawaii.

1944 **David C. Newquist (B, '48M)** continues to serve as spiritual life director and senior chaplain for Bakersfield Memorial Hospital and accepts temporary preaching assignments as needed.

1945 **John David Burton (B, '51M)** has completed his interim at North Presbyterian Church in Williamsville, New York, his tenth interim since 1984. From January through June, he will be a visiting scholar at the Seminary.

1947 **Evelyn P. Lytle (E)** was a full-time faculty member at Hinkson Christian Academy in Moscow, Russia, from 1997 to 1999 and delivered the commencement address at the school's fifth annual graduation ceremony.

Charles E. Olewine (B) has been on the Worldwide 5:00 Gospel Hour since 1982, and is stated supply of Parkland Presbyterian Church in Parkland, Pennsylvania.

1951 **Harry E. Chase (B)** will conduct a workshop titled "Leadership and Relationship Development" at PTS's Center of Continuing Education in January 2000.

Kenneth Dale (M) retired from teaching at Japan Lutheran Seminary in Tokyo, Japan, and is now living at Pilgrim Place in Claremont, California.

1952 **Ben Adams (B)** recently returned from a reunion with his old WWII Army Air Force group, the 483rd Bombardment Group (H) Association. Having served as their chaplain, he is now president elect for the year 2001. He writes, "It was probably because of my traumatic participation in combat as a ball turret gunner on a B-17 in Europe that I decided to become a minister."

Nelson Horne (B, '84P) writes that he spent the summer at Chautauqua Institution and is spending the winter in Castine, Maine.

Richard L. Van Deusen (B) writes of the passing this past March of his wife, Alayne Palmer Van Deusen. "In prayer, we expressed our gratitude for her life… for the fact that her long struggle with cancer was over, that she had fought the good fight, that she had kept the faith, that she had obtained the victory, through our Lord, Jesus Christ." Dick has remained active in his sorrow: he is now the president of the Rotary Club of Mystic, Connecticut, and is planning a trip to China and Tibet this year. This past September, he learned that he, too, has cancer, and he has begun his own fight. Our prayers are with him.

1953 **Sherwood W. Anderson (B)** is serving as interim head of staff at the First Presbyterian Church in Lancaster, Ohio.

Gene Jaberg (B), with colleagues from Bethel Seminary and from the United Theological Seminary of the Twin Cities where he is emeritus professor of communication, directed and edited seven hour-long productions titled *An Evangelical-Liberal Dialogue* that aired on local cable TV. He also lectured on Martin Buber at a recent ecumenical gathering of North Suburban Twin Cities church members and used his videotape *Buber: Believing Humanist.*

Class notes

John C. S. Kim (M) is a professor of philosophy at Rio Hondo College and is serving as volunteer minister of Pacific Presbyterian Church in Whittier, California.

1954 Hugh Cosline (B) writes that he "cherishes memories of my time at Princeton." At eighty years old, he is still working full time as associate minister of Canaan Baptist Church in Philadelphia.

John W. Folta (B) went on a one-month mission in the summer of 1999 to the Czech Republic, which is now the least-churched nation in Europe. Only 5% of its population attends either Protestant or Catholic services. He carries special interest in the area, as his grandfather was a pastor there with the Czech Brethren Church from 1887 to 1929.

Alice McFeely Meloy (B) is moderator and pulpit supply for four churches. She also serves as chair of her presbytery's Committee on Preparation for Ministry, on its Committee on Ministry, as a member of Task Force 2000, and on the board of Habitat for Humanity where she is chair of church relations.

1955 Ben Armstrong (U), former executive director of the National Religious Broadcasters, was the keynote speaker at a conference of Christian broadcasters in Moscow in October 1999.

Richard J. Dosker Jr. (B) writes that he and his wife, Barbara, are anticipating a move to Monte Vista Grove in Pasadena, California, in 2000.

Don Pendell (B) was honored in June as a shriner, having been education officer and chaplain of Masonic Lodge #4 in his hometown of Worthington, Ohio, for twenty years.

1956 Robert Crawford (B) is a minister of the United Reformed Church and serves churches of the South of England, conducting worship most Sundays. He is associate lecturer for the Open University, having returned from his professorial appointment at the University of Swaziland, South Africa. His most recent book, *The God, Man, World Triangle,* was nominated in 1998 for the Templeton Prize as a distinct contribution to the field of science and religion. His book on ethics, *Can We Ever Kill?,* will appear in an expanded and revised edition next year. He hopes to tour the States on another lecturing/preaching circuit in the near future.

1957 Ross Ludeman (B) and his wife, Ginger, are living in a Vermont farm-

Alumni/ae Update

As your Alumni/ae Association's newly elected president, my goal this year is to help build communication between alumni/ae and the Seminary community. Currently the Seminary has almost 11,000 alumni/ae, which makes for a significant challenge in the way we communicate with PTS and with each other. The Alumni/ae Association Executive Council's hope is that you learn about the issues of the Seminary through *inSpire*, including this regular column in Class Notes, through Continuing Education events, and through the Seminary's web site.

The Alumni/ae Association Executive Council has been in existence since 1936. It includes men and women from all over the Untied States engaged in a variety of different ministries who come together three times a year to discuss ongoing issues of importance at the Seminary.

The executive council members are: the Rev. Jon Black (Carlisle, Pennsylvania), the Rev. A. Allen Brindisi (Cocoa Beach, Florida), the Rev. Deena Chandler (Omaha, Nebraska), the Rev. Bill Carter (Clarks Summit, Pennsylvania), the Rev. Nancy Conklin (Norwood, New Jersey), the Rev. Tom Erickson (Scottsdale, Arizona), the Rev. Todd Jones (Spartanburg, South Carolina), the Rev. Peter Sung Soo Kim (Los Angeles, California), the Rev. Daniel Little (Indiana, Pennsylvania), the Rev. Deborah Ann McKinley (Philadelphia, Pennsylvania), the Rev. Joanne Martindale (Dayton, New Jersey), the Rev. Daniella Morrisey (Montclair, New Jersey), the Rev. Ann Palmerton (Columbus, Ohio), the Rev. Bob Reynolds (Chicago, Illinois), the Rev. Chandra Soans (Newtown, Pennsylvania), the Rev. John Turpin (Berkeley, California), and the Rev. Peter Whitelock (Lafayette, California).

Some of the changes at Princeton this year include building projects (the Miller Chapel addition), new faculty appointments (Drs. Dobbs-Allsopp, Black, and Johnson), and student concerns. Currently Princeton Seminary has 51 faculty (12 women and 39 men). Students are concerned about questions like "What is readiness for ministry?" "What will ministry actually be like in today's changing world?" "How will I make enough money to support a family and love God, too?" and "Will what I'm learning in class help me function well in a church or specialized ministry?"

One of our new goals this year is to look at the combined ministry resources of the council and to host various informal ministry sessions with students three times a year. We are finding, through conversations with the students, that they are more interested than ever in talking with people who have already been in ministry for years and who are willing to share some of their experiences. We believe that we can be of help in this area.



The Rev. Joanne Martindale ('88B) is the director of chaplaincy services for the largest state hospital in New Jersey. Ancora Psychiatric Hospital in Ancora, New Jersey, has 675 patients. Joanne and her staff work at providing for the religious needs of these patients. Joanne is also a parish associate minister at the First Presbyterian Church at Dayton in Dayton, New Jersey, and is a chaplain (Major) in the New Jersey Army National Guard. She enjoys playing and reading with her two sons, Quinn (six) and Ryan (five).

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house built in 1865. He enjoys woodworking, living near his children, and worshiping with "the brothers at Weston Priory," while Ginger pursues weaving, spinning, and quilting, and tends a flower garden. They are both involved in a community group to tackle the issue of housing for the elderly. He writes that he has been "in frequent email correspondence" with classmate **Bill Skinner (B),** who is living in Sioux City, Iowa.

1958 **J. William Giles (B)** has retired as the interim executive for the Synod of Living Waters.

1959 **Merle S. Arnold (B)** underwent a rigorous qualification process that began in 1997 to be elected to a three-year term as a trustee of the Presbyterian Church (USA) Foundation by the 211th General Assembly. He is also serving as executive director of Green Ridge Village, a continuing care retirement community in Newville, Pennsylvania.

Daniel W. Little (B), currently stated supply pastor of the Cherry Tree and Heilwood Presbyterian churches in Indiana, Pennsylvania, celebrated the fortieth anniversary of his ordination in June.

1960 **Jacob B. Adams (B)** retired in May 1999.

Thomas Carr (B) is the interim pastor at Morgan Hill Presbyterian Church in Morgan Hill, California. Grandfather of three, he celebrated his fifth wedding anniversary on November 12, 1999.

Perry Fuller (B) retired from Erie Niagara Counseling Associates at the end of 1998.

Robert L. R. Hankins (B) retired in June, amidst accolades, from forty-five years of Methodist ministry and twenty-five years at Trinity-Boscobel United Methodist Church in Buchanan, New York. He will remain a part-time Protestant chaplain at a hospital center in Montrose, New York, taking time also to pursue woodworking and to travel with his wife, Carolyn.

Phil Henderson (B) has been on disability for several years due to cancer, but continues his ministry by volunteering with several AIDS groups.

John Vaughn (B) was the parish associate at the Second Presbyterian Church in Fort Lauderdale, Florida, in 1997 and 1998, and served as acting administrator of the Presbytery of Tropical Florida from March through July of 1999. He is now the interim minister at Cypress Presbyterian Church in Pompano Beach, Florida.

1961 **Shirlee J. Sampsel (e)** writes that she is "just back from safari in Bostwana, Zimbabwe, and South Africa — fabulous!"

Lyle VanderWerff (M) has retired from more than thirty years of teaching biblical studies and mission at Northwestern College of Iowa. Previously, he was a minister of the Reformed Church in Flemington, New Jersey, and a missionary pastor to the church in Kuwait. He claims two publications to his credit: *Christian Mission to Muslims* and "The Names of Christ in Witness and Worship" in *Muslims and Christians on the Emmaus Road.* Next, he awaits the publication of *Salvation in Christian-Muslim Dialogue,* edited by Bruce Nicholls. The VanderWerffs can be reached at vdw@nwciowa.edu.

1962 **Lois Montelius Dodge (E)** was ordained as a minister of Word and Sacrament by the Presbytery of Albany on March 7, 1999, and is serving as stated supply in Hoosick Falls, New York.

Taylor Potter (G) is serving with his wife, Betty Jo, as manager of the Christian Guest House in Bangkok, Thailand.

1963 **Richard B. Anderson (B)** writes that he is "planning retirement in June 2000 and searching for a location to settle among God's 'buffet' of great places." He is completing six years at Elmhurst Presbyterian Church in Elmhurst, Illinois, which is currently expanding its youth ministry.

George F. Fry (M) is now part-time minister to seniors at the First Presbyterian Church of Visalia, California.

1964 **E. Lloyd Evans (B)** has retired from Saddleback College in Mission Viejo, California, and now lives in Prescott, Arizona. He recently took a continuing education class at PTS on interim ministry.

Jaiwant Noel (M) writes from Ludhiana, India, that he has officially retired from hospital chaplaincy there, but remains active in pastoral work. He continues to write in Christian journals, having recently published articles in *The North India Church Review* (July 1999) and in *Light of Life* (August 1999). He is proud of a collection of more than fifty of his poems on justice, human dignity, liberation, ecumenical vision, and ecology, for which he is seeking a publisher.

1965 **J. Harold Ellens (M),** prolific during recent years, now has sixty-six books and 142 professional journal articles to his curriculum vitae. His work centers around the psychological sciences, biblical theology, and the interface of theology and psychology. One of his most recent publications is titled *Sin or Sickness, The Problem of Human Dysfunction.* He currently serves as the interim head of staff of White Lake Presbyterian Church in White Lake, Michigan, his tenth congregation since ordination. He also continues as a psychologist in private practice in Farmington Hills, Michigan, while working as a research scholar at the University of Michigan's Department of Near Eastern Studies.

Robert D. Stoddard (B) has been appointed the new vice president for devel-

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opment at the Lebanese American University in Beirut. He previously served as the University's (then Beirut University College) director of development for North America from 1979 to 1988. He will continue to live in Delaware with his wife, Judith Lynch Stoddard, traveling to Lebanon several times a year and commuting to the school's New York office.

1966 **Kenneth H. Maahs (M)** has just published his new book, titled *Of Angels, Beasts, and Plagues: The Message of Revelation for a New Millennium.*

1967 **Somen Das (M)** writes that he has retired as principal of Bishop's College in Calcutta, West Bengal, India. He was professor of theology and ethics at United Theological College from 1970 to 1988 and served as its acting principal from 1987 to 1988. He hopes to continue lecturing in his field in his spare time, and requests prayers for himself and his ministry.

Gordon Williams (B) has just had his first book published, *Like a Rushing Mighty Wind.* It describes the individual and communal Christian life as an act of cooperation with the Holy Spirit.

1969 **Bill LeMosy (B, '73E)** is an interim ministry specialist based in Des Moines, Iowa. Currently he serves the First Presbyterian Church of Dallas Center, Iowa.

1970 **Bill Van De Meene (M)** writes that he still has "very fond memories of PTS," and that he loves receiving regular news at his home in Viewbank, Australia.

1971 **Mark Davies (M)** has accepted a call to serve as minister of Bethel Christian Reformed Church in Newmarket, Ontario, Canada.

John Glosser (B) has been appointed to the library board in Okmulgee, Oklahoma.

1972 **David M. Evans (B)** has traveled several times in the last few years to Guatemala in partnership with the National Evangelical Presbyterian Church of Guatemala.

William Howard Jr. (B) has announced that at the end of this academic year he will resign as president of New York Theological Seminary in order to accept the call to pastor Bethany Baptist Church in Newark, New Jersey. The seminary recognizes the many areas in which it has thrived during his tenure: the endowment, the board of trustees, and the seminary's educational programs and information systems have been strengthened, and he has bridged partnerships with other New York City universities. Bethany Baptist Church is the oldest African American-founded Baptist church in Newark, having been founded in 1871. It prides itself on a multinational congregation, a strong tradition of service, and an associated private school, Bethany Academy.

Robert B. Nicholas (B) retired in 1998 as director of the New Jersey Division of Developmental Disabilities.

William D. Spencer (B, '75M) has recently published *Dread Jesus,* a collection of Rastafarian views of Jesus, with the Society for Promoting Christian Knowledge. The book is a culmination of twenty years of interest in the portrayal of Jesus in Reggae music. It became available in October.

Jim Van Hecke (b) has moved to Tryon, North Carolina, to serve as administrator for Pavillion International, a spiritually based treatment center for addictions and dysfunctions.

1973 **Greg J. Keosaian (B)** is the new pastor of Huguenot Memorial Church in Pelham Manor, New York, finishing a twelve-year ministry at Trinity Presbyterian Church of Paramus, New Jersey. He has been married to Linda Lanier-Keosaian since 1982 and has two children.

1974 **Keith Conover (B)** is the moderator of Redstone Presbytery in 2000.

Elizabeth K. Fowler Simpson (B, '88M) is presently serving as pastor of the First Presbyterian Church of Glen Cove, New York.

1976 **Carl Halvorsen (B)** has been appointed the first executive vice president for Evergreens Continuing Care Retirement Community in Moorestown, New Jersey. ▼



Barbara Sterling Willson (B) writes, "In May 1999 I left my pastorate at Robinson Memorial Presbyterian Church in Syracuse, New York, after a wonderful fourteen years to answer the call to serve as full-time chaplain for the Hospice of Central New York. God is gracious. This ministry has many blessings."

1977 **John Koppitch (B)** received his D.Min. from Christian Theological Seminary in Indianapolis. His thesis was titled "Transforming Decision-making in a Congregation."

1978 **Jeffrey G. Guild (B),** chaplain major USAF, has been selected to serve as the wing chaplain for the 22nd Air Refueling Wing at McConnell AFB in Wichita, Kansas.

Class notes



funny you should remember

If you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, send them to us at Funny You Should Remember, c/o *inSpire*, P. O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editor reserves the right to decide what is appropriate for this column.

How to Get Attention!

In the late 1950s there was a growing interest in melding some of the ideas embraced by both the disciplines of psychology and religion. When the eminent preacher and pioneer in the field, Dr. John Sutherland Bonnell of New York's Fifth Avenue Presbyterian Church, offered to teach a course titled "The Cure of Souls," students flocked to the once-a-week, two-hour lectures. Dr. Bonnell scheduled a ten-minute break between the hours. As he announced breaktime one session, he ended by saying, "When we return, I'll give you some insights into conducting premarital relations!"

There were many smiles, and a few chuckles could be heard as noisy chairs moved across the floor. It was my observation that the students returned to class with unusual promptness, and an air of keen attention and excitement prevailed until Dr. Bonnell uttered his opening remarks about "premarital *counseling*."

Early Campaigning

My sincere interest in Bill Bradley goes back to my first pastorate at the Watchung Presbyterian Church in Bloomfield, New Jersey, where in 1963 I had the privilege of introducing the Princeton basketball star as our pulpit speaker. Shortly after, in my second pastorate, in Auburn, New York, a Princeton student and classmate of Bill's told me of an interesting incident when in a class session the students were invited to share their life ambitions. Bill Bradley plainly stated that he wanted to be the President of the United States.

submitted by John H. Valk, Class of 1960

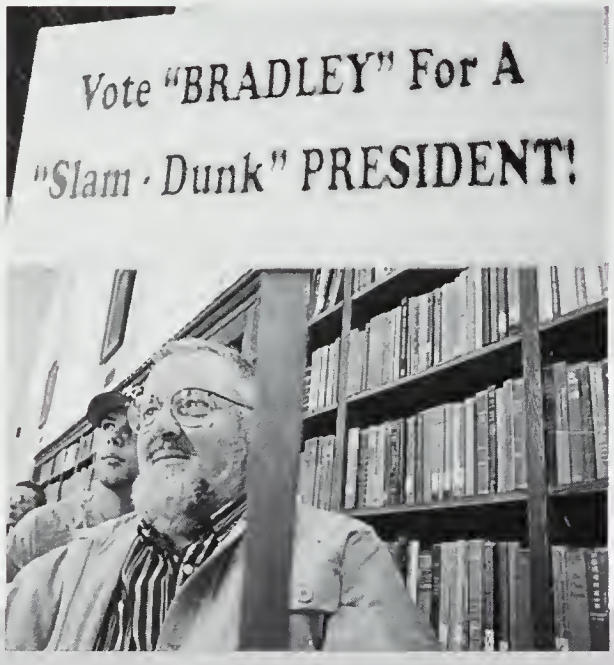


photo: Jim Gill

Preaching Class Pun

I took this photo during a preaching class in 1952. Stuart Merriam, the student preacher, not seen, has just said, "And Jonah had a whale of a time."

The students, mostly from the Class of 1953, are: Jake Wilcox (Class of 1954), Ed Carver, Charlie Fredrick, Louie Kereszturi Aday, Gordon Johnson, Roger Beach, Jim Weaver, Gordon Schweitzer, Al Schlorholtz, Neil Munro (Class of 1954), and Bert Rutan. Professor Bryant Kirkland (Class of 1938), in the far right back, is laughing as hard as anyone else!

submitted by Sherwood W. Anderson, Class of 1953



Learning to Speak...

Dean Edward Howell Roberts and speech professor Donald Wheeler "held our feet to the fire." One of the first days of class Dr. Wheeler, glaring at us with the fierce face of the villain Iago, whom he had played on stage, said, "Gentlemen, I will be very hard on you [in reading Scripture and speaking], that the people of God may not suffer for the next forty years." After my reading, he asked, "Mr. Burton, would you be willing to work hard in this class?" I assured him that I would do so. He said, "There is a possibility you may learn to speak English instead of Texas."

and to Follow the Rules!

I received notice one day to report to Dean Roberts's office. I came in and he, with my course record in hand, said, "Burton, you understand the rule that students here are not to take more than twenty-one hours a semester." I told him I understood that. "Then," he said, "how is it that you have completed twenty-two hours this semester?" I replied, "I talked with your secretary, Miss Hatfield, and she said it would be all right." He said, "Miss Hatfield is not responsible for your following seminary rules." Then he said, "I notice you had a two-hour credit in Ecumenics with Dr. Mackay. Did you like that course?" On being assured that I liked it, he drew a line through the course and my grade and credit, saying, "I am glad you liked it and got a good grade, for you do not get any credit for it." To my word, "I do not need the credit for graduation," he said, "I know, but now and then you must pay attention to the system."

I thought Dean Roberts and Dr. Wheeler were the absolute best in the interest and help they offered me in seminary.

submitted by John David Burton, Class of 1945

Class notes

Marcus Hess (b) is pastor of Trinity Lutheran Church in Cook, Minnesota, and his wife, **Nancy Olson Hess (e),** is executive director of Voyageurs Lutheran Ministry there. Nancy recently earned her D. Th. from the University of South Africa in systematic theology.

1979 Douglas J. Brouwer (B, '86P) continues as pastor of the First Presbyterian Church in Wheaton, Illinois. He has recently published his second book, *Remembering the Faith: What Christians Believe,* with Eerdmans Publishers. He writes: "Pray for a second printing — my kids are almost college age!"

Cathryn Cummings-Bond (B) writes that she has a "very exciting ministry called Spirit of the Sound reaching out to gay and lesbian folks." She began this ministry in 1995 in the Puget Sound area of Washington.

Clanton C. W. Dawson Jr. (B) was installed in October 1999 as the seventeenth pastor of the 133-year-old Calvary Baptist Church in Fulton, Missouri. He is a candidate in the doctoral program in philosophy at the University of Missouri-Columbia, writing in Reformed epistemology.

Bill Levering (B) recently moved from pastoring a large congregation in Haddonfield, New Jersey, to begin as pastor of Summit Presbyterian Church in West Mt. Airy, a diverse, socially active congregation and neighborhood in Philadelphia, Pennsylvania.

Joseph R. Lloyd (M) writes that after thirty-five years of pastoring throughout the Caribbean and the Americas, he has been given the opportunity now to serve in his own island, Anguilla.

1980 Kenneth J. Collins (M), professor of church history and historical theology at Asbury Theological Seminary, has recently published *A Real Christian: The Life of John Wesley* with Abingdon Press. The book examines Wesley's biography both chronologically and spiritually.

Richard Allen Farmer (B) is the newly appointed dean of the chapel at Taylor University in Upland, Indiana.

Richard Kyle (M) will be teaching at the University of Kiev-Mohyla Academy in the Ukraine as a Fulbright scholar in the spring of 2000.

John Salmon (M) became principal of Trinity Methodist Theological College in Auckland, New Zealand, at the beginning of 1999. He continues to teach systematic theology, while working at reshaping ministry for a new and more complex context. He writes: "It's challenging!"

1981 Edwin Gray Hurley (B) recently began serving on the board of directors of Buckhorn Presbyterian Children's Home in Buckhorn, Kentucky. In the summer of 1999 he "made a pilgrimage to Rome and Assisi." More recently, his church celebrated both the 180th anniversary of its founding and the fiftieth anniversary of the healing of a former North/South division to form the Presbyterian Church of Bowling Green in Bowling Green, Kentucky.

1982 Virginia B. Smith (B) began serving as pastor/head of staff at Hopewell Presbyterian Church in Hopewell, New Jersey, on July 25, 1999.

Rochelle Stackhouse (B) has been called as part-time associate minister to the Glen Ridge Congregational Church in Glen Ridge, New Jersey. She had been senior pastor of the Congregational church in Norwood, Massachusetts.

Carlos E. Wilton (B) is now serving as moderator of Monmouth Presbytery, PCUSA.

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

1983

Mark D. Atkinson (B) and **Lois Ann Wasson Atkinson ('81B)** are enjoying life and ministry in Warsaw, Poland. Mark is the pastor of the Warsaw International Church. Lois Ann is investing in the futures of Benjamin, Rebekah, and Aaron. They would love to hear from friends at Pastor@wic.org.pl.

Michael (Mick) Burns (B) received his Doctor of Ministry degree in June from McCormick Theological Seminary and the ACTS D.Min. in Preaching Program. One of the highlights of the program was traveling to New Zealand to take the oral exams. Three of the Presbyterian ministers in his group of six were from New Zealand. After they passed their orals, their hosts took them touring through their beautiful country and cultures.

1984 Angela Palacious (B, '85M) has been appointed coordinator of the Diocese 2000 and Beyond Program, which is preparing congregations for more active lay ministry. The first woman deacon in the Anglican Church of the Bahamas, she is looking to join her husband, **James Edwin Palacious ('82E),** in the priesthood soon!

William Robert Sharman III (B) received his Doctor of Ministry degree from Columbia Theological Seminary in May 1999.

1985 K. Edward Brandt (B) served as a parliamentarian for the Mission Coordination Committee at the 1999 General Assembly. He has received his D.Min. from Lancaster Theological Seminary in Lancaster, Pennsylvania, and became pastor of Red Clay Creek Presbyterian Church in Wilmington, Delaware, in May 1999.

Class notes

take a bow

Robert E. Coleman ('52M), director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School and ministry associate of the Billy Graham Evangelical Association, was honored recently for having one or more of his twenty books translated into one hundred languages. He was recognized at a banquet in Israel in October, where he received an authentic oil lamp. His newest translation is an Arabic edition of *The Master Plan of Evangelism.*

Gene Jaberg ('53b) received the Alliance for Community Media "Judges' Choice" award at the Alliance's international conference in Cincinnati for his videotape *Swiss Time Pieces,* composed of footage shot recently in Switzerland.

Ben Armstrong ('55U) received the National Religious Broadcasters Hall of Fame Award, after serving as its executive director from 1966 to 1989. He remains active as a consultant in religious broadcasting.

Thirty-one scholars contributed to a Festschrift in honor of **Terrence N. Tice ('57B, '61D),** titled *Understanding Schleiermacher* (Lewiston, NY: Edwin Mellen Press, 1999). Several of his many editions of Schleiermacher's works are forthcoming.

John N. Bartholomew ('58B, '71D) is being honored by his colleagues upon his retirement as synod executive of the Synod of South Atlantic with the establishment of an endowment in his name. The endowment will benefit Trinity Theological College in Ghana, where both John and his wife, Mary, have been involved for many years. Contact Jackie Davis at 904-356-6070 for information about how to contribute to the endowment.

William J. Larkin ('70B) recently published *Mission in the New Testament: An Evangelical Approach,* which has been named one of the "Fifteen Outstanding Books of 1998 for Mission Studies" by the *International Bulletin of Missionary Research.* The book, published in 1998 by Orbis Books, was coedited by Joel F. Williams.

The University of Washington honored **Doug Cook ('74B)** as their 1999 Distinguished Alumnus in the School of Social Work for his work with people who have developmental disabilities.

Anita Hendrix ('78B) was awarded the Hunt Prize for Best Thesis when she received her D.Min. from McCormick Theological Seminary recently.

Wesley D. Avram ('84B) received the third place award in the 1999 Alfred P. Klausler Sermon Awards, sponsored by the Christian Century Foundation. The sermon, "Jury Duty in the New Realm," appeared with the other winners in the September issue of *The Christian Ministry* magazine.

Peter M. Suzuki ('85B) has been awarded the 1999 New Jersey Professional Lawyer of the Year Award by the New Jersey Commission on Professionalism. He works as corporate counsel with Lucent Technologies in Murray Hill, New Jersey, and is president of the National Asian Pacific American Bar Association.

George Pasley ('97B) is the pastor of Garnett Presbyterian Church in Paola, Kansas, which was designated "Church of the Year" for 1999 in the category of churches with a membership of less than fifty by the Center for Rural Ministry of the Missouri School of Religion. The award was given on the basis of congregational nurture, community ministry, denominational support, and ecumenical and interfaith involvements.

Wayne E. Croft Sr. ('00M) has been honored with the publication of his sermon "Promise Guaranteed" by Judson Press in *The African American Pulpit* summer 1999 issue.

1987 Gary Neal Hansen (B, '90M, '98D) has been named assistant professor of church history at the University of Dubuque Theological Seminary. His research and teaching focus on the theology of John Calvin, the history of biblical interpretation, and the history of spirituality.

Brian Paulson (B) has just graduated from Union Theological Seminary and Presbyterian School of Christian Education with a Doctor of Ministry degree, writing in the fields of worship and ethics. He continues to pastor Orangewood Presbyterian Church in Phoenix, Arizona, while his wife, **Jill Robb Denison Paulson ('86B),** remains interim pastor of the nation's only Presbyterian Native American church, Central Presbyterian Church in Phoenix.

1988 David J. Huegel (B) completed his pastorate in Raymondville, Texas, in May of 1999. He is currently homeschooling children and providing pulpit supply in Houston.

Robert Johnson (B) continues work on his doctorate in history and theology at Union Theological Seminary in Virginia. About a year ago, he was offered the position of associate for theology at the national office of the PCUSA in Louisville. His family remains in Richmond, while he does "a bit of commuting!"

Scott (B) and **Sheryl Kinder-Pyle (B)** write, "Greetings in Christ!" They are copastors of a new church development in Limerick, Pennsylvania, known as Crossroads Presbyterian Church. The congregation, which has worshipped together since October 1996, was recently "chartered" by the Presbytery of Philadelphia and now dreams of building on its future site. Scott and Sheryl have two children, Ian, age 8, and Philip, age 5½.

Joanne S. Martindale (B), a chaplain with the Ancora Psychiatric Hospital in Ancora, New Jersey, was recently featured in

Class notes

Hospital and Healthcare News for her caring work on behalf of patients. She is currently serving as president of the PTS Alumni/ae Association.

Timothy Richard Sahr (B, '89M) is currently the head of research and policy for public health in central Ohio. He is teaching at the Ohio State University School of Public Health, where he completed a degree in preventive medicine.

1990 **Kenneth E. Kovacs (B)** has moved to Baltimore to become minister of Catonsville Presbyterian Church in Catonsville, Maryland. He anticipates completing his Ph.D. at St. Andrews University in Scotland.

Dan Wessner (B) began teaching politics and international development at Canadian Mennonite Bible College, an affiliate of the University of Manitoba, as of August 1, 1999. His dissertation on the culture of politics in Hanoi is nearing completion.

1991 **Robert W. Bellin (B, '92M)** and his wife, **Karen ('87B, '88M),** have been Army chaplains since 1997. Karen ministers to a chemical battalion at Fort Hood in Killeen, Texas, where she and Robert now live. Robert has just finished a seven-month tour in Bosnia, where he ministered to his combat engineer unit while they demined, carried out bridge and road construction, and blew up confiscated munitions. "We had some excitement running to air-raid shelters when we had enemy migs overhead," he writes, "but the area has remained peaceful." He conducted worship services and events such as talent shows and fellowship nights, and he tells of lives that were "touched and changed by the power of the Holy Spirit." Now back home, he is "hoping to hear from the Erdman bunch soon." The Bellins can be reached at 254-699-9678, or by mail at 5739-1 Bailey St., Killeen, TX 76544.

Gregory Cootsona (B) is working on a series to replace the Layman's Theological Library. A team of twelve Presbyterian theologians and laypersons has gathered under the leadership of the PCUSA Office of Theology and Worship. His volume is on creation and eschatology from the perspectives of both theology and science.

Jody Martin (B) is a critical care nurse working primarily in the recovery of open heart and vascular surgery patients in Jackson, Mississippi. The editors apologize for the error in his name and degree designation in the summer/fall issue of *inSpire*.

"I am enjoying my new call at Santa Ynez Valley Presbyterian Church [in Solvang, California] where I am associate pastor for spiritual formation," writes **Steven Miller (B).** He was installed on November 14.

Susan Scott (B) is working with three not-for-profit nursing homes in Milford, Connecticut, and finding creative ways to use the arts in her ministry there.

Weddings &Births

Weddings

Linda J. Cairo and Larry R. Austin ('71B), June 5, 1999
Jennifer Chern and David Jones ('82B), October 9, 1999
Karen N. Patricia ('84B) and Robert S. Green, October 10, 1998
Marie E. Wigmore ('88E) and Robert Blohm, April 25, 1998
Donna Anderson and Douglas Hoffman ('92B), September 14, 1996
Leah Smith and Mark Andrew Watson ('96B), October 16, 1999
Shelley Sanders ('96B) and Daniel Zuckerman, October 18, 1998
Emily M. Berman ('97B) and Paul D'Andrea, May 29, 1999
Tawainna Houston ('98B) and Andre Williams, September 3, 1999
Amy Ellen Marga ('98B) and Uwe Ernst Bilger('98U), May 22, 1999
Allison R. Blow and Kenyatta R. Gilbert ('99B), September 25, 1999

Births

Benjamin to Beth and Richard B. ('85B) Knight, March 13, 1999
Duncan Berenson to Jennifer Berenson and Iain ('85M) Maclean, December 14, 1998
Jonathan William to Lisa ('87B, '88M) and Jonathan ('89b) Tice, July 17, 1999
Corynn Marie to Lisa and Steven H. ('88B) Craig, September 24, 1998
Peter Tianpei Vermeer Johnson, adopted by Marianne Vermeer and Robert Johnson ('88B) on April 28, 1999
Sofia Visco Mi-Hyang to Amy ('89B) and Kang ('89B) Na, October 26, 1999
Rachel Moore to Ann and Rodney ('89B) Newman, November 3, 1999
Sophia Marie to Kolya Braun-Greiner and Mark F. Greiner ('91B), August 9, 1999
Philip Aaron to Debra and Ron ('92B) Rienstra, July 10, 1999
Kylee Elizabeth to Lynn E. and D. Gregory ('92B) Sapp, May 3, 1996
Noah Benjamin to Lynn E. and D. Gregory ('92B) Sapp, June 16, 1999
Hannah Marguerite to Adrienne and Richard ('92B) Spirt-Jones, September 26, 1999
Lauren Perry to Brenda and Tom ('94B) Edwards, November 23, 1998
Katherine Grace to Susanne Schulz Martin ('96B) and Jon Martin ('94B), August 31, 1999
Colin Wise to Katharine and Bill ('96B, '97M) Pinches, September 27, 1999
Anna Cecilia to Shelley Sanders Zuckerman ('96B) and Daniel Zuckerman, September 7, 1999
Joanna Katherine to Jenifer and Robert B. ('98B) Eyre, November 12, 1999
Thomas Caywood to Mia and Brad ('98B) Hyde, December 27, 1998
Julia Kathryn to Sonia and John W. ('98B) Kiser, November 25, 1998
Chloe Marie to Jana Van Gorp Dembski ('99E) and William Dembski ('96B), May 17, 1999
Alexander Reid to Kristen and Jeff ('99B) Gephart, October 25, 1999

Class notes

1992 Johan Ferreira (M) received his Ph.D. from the University of Queensland in 1996 and is now a lecturer of biblical studies at the Bible College of Queensland. His doctoral dissertation on Johannine ecclesiology was published by Sheffield Academic Press in 1998.

Kyle Keefer (B) began this fall to serve as associate professor of religion at Eckerd College in St. Petersburg, Florida.

Tom Mele (M) became the director of the Catholic Newman Center at Washington State University in Pullman, Washington, in July 1999.

Stephen Oglesbee (B) writes: "After seven wonderful years as associate pastor of the First Presbyterian Church of Montrose, Colorado, I have taken on the joy and challenge of being pastor and head of staff of Center Grove Presbyterian Church in Greenwood, Indiana. My wife, Kendra, our children Alena, age 7, and Luke, age 5, and I keep looking around for the mountains (!) but are loving being back in the Midwest."

Denise Rogers (B) is a candidate for ordination with the Salvation Army Church. She will begin as auxiliary captain in the western region of the USA. The Salvation Army Church is an evangelical church whose outward expression of God's love is through social work, disaster relief, and missing persons location.

D. Gregory Sapp (B) graduated from the University of Virginia with a Ph.D. in philosophical theology in May 1999.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

Richard Spirt-Jones (B) is serving a three-point parish in Chatfield, Lewiston, and Utica, Minnesota.

David Whitford (B) has just finished his Ph.D. at Boston University and has accepted a position as assistant professor of religion and philosophy at Claflin College in Orangeburg, South Carolina. Claflin is a historically Black United Methodist school of about 1100 students.

1993 Linda K. Grounds (B) is beginning her eighth year as pastor of the Randolph and Stanton United Methodist churches in Minnesota.

Jin S. Kim (B) was a PCUSA delegate to a recent CANAAC (Caribbean and North American Area Council) conference on third world debt in Jamaica. He took his wife, **Soon Pac Kim ('97B),** and their daughter, Claire, along and reports that "Claire turned seven months old there and loved playing in the water."

Gary A. Sallquist (B) has moved the Division of Higher Education of Philanthrocorp to Cincinnati, Ohio.

Reuel "Doc" Sample (B), his wife, June, and their two-year-old son, "RK," continue to serve the Navy, their country, and their Lord at Quantico Marine Base in Quantico, Virginia, writing: "Ooh-rah, Semper Fi, and Go Navy!"

1994 Thomas J. Edwards (B) is in his fifth year as pastor of Knox Presbyterian Church in Pasadena, California. He delivered his second child — a daughter, Lauren — in the hospital parking lot!

Jana K. Riess (B) is now the religion book review editor for *Publishers Weekly* magazine.

Jim Rizer (B), of Mountain View Presbyterian Church in Scottsdale, Arizona, **Craig Miller (B),** at University Presbyterian Church in Tempe, Arizona, and **Keith Kerber ('96B),** at Orangewood Presbyterian Church in Phoenix, Arizona, are all serving as pastors in the Presbytery of Grand Canyon. They can be seen below demonstrating proper shaving cream appliqué at their recent Jr. High retreat. ▼



1995 Sandra Hammett (B) was appointed on July 1, 1999, to Mission City United Methodist Church in Santa Clara, California, as senior pastor.

Christian Holleck (B) received his Master of Theology degree from Luther Seminary with an emphasis in Islamic studies. He continues as pastor of Mount Hope Lutheran Church in Pontiac, Michigan.

Miki Laws (B) is working at Merril Lynch in software quality assurance.

Rob MacSwain (B) has just begun a year of Anglican studies at Virginia Theological Seminary to prepare for ordination in the Episcopal Church. During this year of study he will serve his field education placement as the assistant Episcopal chaplain at Howard University in Washington, D.C.

1996 Dan Baumgartner (B) became pastor and head of staff of Bethany Presbyterian Church in Seattle, Washington, in June 1999.

Laurel (B) and **Steve ('97B) Brundage** are now serving as copastors of United Presbyterian Church in Cuyahoga Falls, Ohio. Laurel is also serving as a trustee of New Brunswick Theological Seminary.

Class notes

Shelley Sanders Zuckerman (B) is a Ph.D. student at Drew University in liturgical studies, and adjunct music faculty at The Lawrenceville School. She continues also as the organist and choir director of Princeton United Methodist Church.

1997 Emily M. Berman (B) married Paul D'Andrea on May 29, 1999. Classmate **Stephanie Hanson (B)** officiated. Emily is associate pastor of Burke Presbyterian Church in Burke, Virginia.

Daryle P. Bush (B) served in 1997–1998 as assistant minister at St. Columba's Church of Scotland in London, England. Since October of '98, he has been minister of congregational care at the First Presbyterian Church in Greenville, South Carolina.

Amy C. Egloff (B) is still working with battered, addicted, and homeless women at the YWCA in South Bend, Indiana, although she has been promoted to management, where she also oversees intake, the front desk, and child care.

John Fullerton (B) is now the acting head of staff at the First Presbyterian Church in Mount Vernon, Ohio.

LaVerne M. Gill (B, '98M) was installed as the fifty-first minister of historic Webster Church (UCC) in Dexter, Michigan. She is both the first woman and the first African American to pastor this 165-year-old church. ▼



Ken Locke (B) has been elected vice moderator of the Presbytery of Wabash Valley and will be a commissioner to the General Assembly in 2000.

Marc Oehler (B) was ordained by the Presbytery of Newton on October 31 and installed as associate pastor of the Presbyterian Church of Chatham Township in Chatham Township, New Jersey.

1998 Pam Driesell Anderson (B) has accepted a call to be the organizing pastor of Clarke-Oconee new church development in Northeast Georgia Presbytery.

Nicole Chilivis (B) is a pregnancy counselor with the New Hope Childhood Family Agency in Seattle, Washington, and her husband is in graduate school.

Rosanna M. Piper (B) writes, "In August 1999 I was delighted to begin my responsibilities for the educational ministries for all ages as the director of Christian education at Madison Avenue Presbyterian Church in New York City. It's a great blessing to serve on the pastoral staff, which includes PTS alumni **Vito Aiuto ('98B),** the director of mission, **J.C. Austin ('98B)**, the pastoral assistant for stewardship and evangelism, and **Fred R. Anderson ('73B, '81P)**, head of staff."

John W. Kiser (B) finished his first year as an infantry battalion army chaplain in Europe. Being deployed to Bosnia on his arrival in Germany, he discovered that his first "church" was a sixty-four-foot tent on a Bosnian hilltop. "We go to Kosovo within the year," he writes.

Noel Y. Lin (B) is in the Ph.D. program in American religious history at the University of North Carolina at Chapel Hill and is a member of the school's Royster Society of Fellows.

1999 Corinne Dedini (E) has moved to Tucson, Arizona, where she is teaching at St. Gregory College Preparatory High School.

John Kenny (B) is currently serving as associate pastor of Bethany Reformed Church in Sheboygan, Wisconsin.

Daniel J. McKaughan (B) is the director of youth, collegiates, and young adults at the First United Methodist Church in Eugene, Oregon.

Victoria M. Ney (B) was ordained as a minister of Word and Sacrament and installed as associate pastor for parish life at Westfield Presbyterian Church in Westfield, New Jersey.

Melinda Nichols (B) is working as a CPE resident chaplain at Grady Memorial Hospital in Atlanta, Georgia. Grady is the Atlanta region's trauma center. Melinda writes: "I find myself constantly challenged pastorally, and I am thankful to be here. I rely on God's grace and strength to get me, other staff, and patients and their families through each day. If anyone has any questions or comments about yearlong residency, please write!" She can be contacted at melinda5cents@hotmail.com.

D. Bruce Pike (B) is serving Union Presbyterian Church in Carney's Point, New Jersey, and is a chaplain intern in the CPE program at the Community Health Center in Toms River, New Jersey.

Karen L. R. Wanjico (B) (formerly Wilson) has been appointed a prevention specialist with the Behavioral Health Agency of Central Arizona at Casa Grande. She will be helping people prevent behaviors that lead to mental illness by teaching conflict resolution and abstinence from substance abuse. She hopes to support this work soon with a counseling degree.

outStanding in the field

Pastor without Portfolio

by Barbara A. Chaapel



photo: Jay Gardner

Gary Barckert sometimes feels that his life is like standing between a boat and a dock, with one foot on each, hoping that the gap doesn't widen! His boat is the church, his dock the world beyond the church's walls.

"I have my feet firmly planted in both worlds," the 1967 PTS graduate says, "and I believe that's the way God wants me to live."

An ordained Presbyterian minister and member in good standing of Seattle Presbytery, Barckert decided in the late seventies to leave full-time pastorates he had held for ten years, first at the Presbyterian Church in Redmond, Washington, then at Calvin Presbyterian Church in Seattle, to take "pastoring" out into the world.

"I left my position at Calvin to 'breathe deeply,'" is how he expresses the change. "I had sensed another kind of ministry beckoning me.

"There are so many people who are alienated from the church," he explains. "It's like they've shelved their faith until a crisis happens in their lives, and then suddenly they have a crisis of faith, too. I guess I discovered that my true calling was leaving the walls of the church to go out and listen to those people at an intense, personal level."

Barckert had inklings about his ministry without portfolio while in the pastorate. People he met on the street, in coffee shops, at bus stops, told him about their lives, and he listened. "I was willing to listen to how people understood themselves, and to believe that they had a relationship with God that was valid, even though the institutional church might look down on that experience as somehow faulty."

One man he remembers lovingly was Walt, a columnist for a Seattle newspaper whom Barckert calls "a character." He explains: "Committed Christians that I knew felt that Walt was living outside God's will and needed to come to Christ. I had lunch with Walt one day and sensed that faith had deep roots in him, but that he had built up a facade to hide it, as many of us do because of the pain of life."

Later Walt had heart problems that hospitalized him. Barckert visited him, not as a minister, but as a friend. "I wanted to find a way to affirm for Walt that the faith of Christ was in him, not *with* him, but *in* him. I prayed to find a moment when it would be possible to affirm that for him, and one Sunday afternoon it came when we were alone in his room. I took him Communion, and he wanted to receive it. The time was right."

Through experiences like these, Barckert learned that "the Spirit's crafting of the life of Christ in people" cannot be hurried. "It takes intensive time and intensive energy," he says. "It really takes finding where Christ is already present in people, maybe unrecognized, and helping it come to consciousness."

And most of all it takes listening. "When you listen to people's stories," says Barckert, "you find the hunger for Christ's presence, even though often they do not use the words the church uses."

So, to listen more fully, Gary Barckert began Paracletos — a nonprofit organization incorporated in 1981 and based in his home — to take pastoral ministry into the world. The director of the one-man company titled

outStanding in the field

for the name given the Holy Spirit in John's Gospel, Barckert is a minister without a church, a pastor of people who feel marginalized by the church. He does not charge fees, depending instead on contributions from individuals and, for the first three years of Paracletos, on a grant from the Presbytery of Seattle.

Because he likes to preach and "loves how God works" in worship, he also helps out churches in the Seattle area as a supply preacher, and for four years was the designated pastor of the First Presbyterian Church in Kent, Washington.

Recently Barckert was asked to be a member of the Presbyterian Church (USA)'s new Resource Team for Spiritual Formation, part of the Congregational Ministries Division of the denomination's national office. He makes clear that the team's goal is not to plan more programs, but to find out what is happening in the area of spiritual formation in congregations across the country and to provide them with resources and connections with other congregations. Last spring the team of sixteen from across the nation (Barckert represents the Synod of Alaska/Northwest and Cascades Presbytery) met at Princeton Seminary's Center of Continuing Education, sharing discussion on the theme of keeping sabbath.

"Our goal is to assist in the spiritual development of the people in our churches, to focus on the life of Christ in congregations," he says. "We think there is an honest hunger in clergy and lay people to have the experience of connecting directly with the Triune God. The life of the intellect, which has been a strength for Presbyterians, is important, but the life of the spirit is core. Christ truly dwells in us, Paul says. Christ will be formed in the lives of the people of God."

Experiences of God through Christ are multifaceted for Barckert. They come in worship, through nature as creation, with people, who are the children of God, through social action, in music and the arts, in prayer, and in ordained ministry. "Contemplation and action are part of the same reality," he explains. "We Christians have to get beyond saying 'I prefer to live out my Christianity this way' or 'I prefer to find Christ in this way.' Spirituality is multifaceted for everyone, and as we as individuals and congregations allow the various facets of the Spirit to become true in our lives we will know more fully what Paul means by the indwelling of Christ."

It's a matter of theology for Barckert. "Theology is God working in the world," he says. "God has connected us in Christ. We must practice that we are connected, instead of believing that because of our diversity we are disconnected. Spiritual formation brings about the reality of human diversity resting in divine unity. We don't have to create the unity or the connection. We just yield to it."

Barckert looks to Christian mystics for guidance, people he believes have understood the dynamic nature of the life of Christ in us and in all the universe: Meister Eckehart, Thomas Merton, Madeleine L'Engle, and Princeton Seminary's Diogenes Allen. He also "drinks in" the beauty of mountain and sea offered by living near Puget Sound.

Ultimately, for Gary Barckert, it comes down to listening and learning to be quiet before God. "We must listen from the spirit of Christ in us, so that we can hear and resonate with the spirit of Christ in the rest of the world. Restoring the discipline of listening as an active, dynamic process is essential. And Christ will speak to us as Christ wishes to speak." ▮

If you wish to learn more about Paracletos, contact Gary Barckert at P.O. Box 33663, Seattle, Washington 98133; phone: 206-542-5148; email: gbarckert@aol.com

alongside coming Triune

"wall"

As part of his ministry through Paracletos, Gary Barckert writes a monthly letter called "Coming Alongside" that he sends to interested friends.

Noah Ben Shea, in his book *Jacob the Baker* tells of a man who had a recurring dream about arriving at a great city, only to be confronted by a tall soldier who demanded an answer to two questions before allowing admittance to the city. The man asked Jacob's help in understanding the dream.

The first question was: "What supports the walls of the city?" Jacob responded, "That's easy; fear supports the walls of the city." The second question: "But what supports the fear?" Jacob replied: "The walls. The fears we cannot climb become our walls."

Throughout history we have built walls around cities, along national boundaries, around places of worship, around yards, and around feelings, because fear is within us. Fear at its worst is our passive and aggressive refusal to love one another. We build walls to defend against enemies, to exclude others, to insist on having life our way, to define what we see as ours. We even use God to justify building these walls of separation.

In old Jerusalem, a wall was erected between the inner court of the temple (where Jews were allowed) and the outer court (where the Gentiles were forced to remain). There they would read the inscription "No man of another race is to proceed within the partition and enclosing wall about the sanctuary; anyone arrested there will have himself to blame for the penalty of death that will be imposed as a consequence."

In the New Testament letter to the Ephesians, we read of the radical shift in reality that occurred in Christ. "He is our peace, who has made us both one, and has *broken down the dividing wall of hostility* ... that he might create in himself one new person in place of the two...."

In Christ our differences are resources for richness, not justifications for barriers of hostility. Robert Frost mused in one of his poems, "Something there is that doesn't love a wall." Ultimately, walls have to come down because our God-given destiny to be one in Christ in spite of our differences compels it.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

The remarkable growth so many have experienced in the value of stock and other investments during this extended season of favorable market conditions has made the issue of locking in their capital gains a timely one. How can such gains be protected?

Life income plans available through the Seminary's planned giving program offer an attractive alternative to those who are charitably motivated and wish to support our institution through gifts of appreciated property held longer than one year. Take the Charitable Gift Annuity, for example. Our friends and alumni/ae can make a gift that will provide fixed income for the lives of one or two beneficiaries and that is backed by the full faith and credit of the Seminary. Their annuity will be based on the fair market value of the assets contributed, and they will qualify for a charitable deduction in the year the gift is made, with carryover privileges for up to five additional years. Income payments will come to them monthly, quarterly, semiannually, or annually, according to their wishes, and entitle them to capital gains tax savings as well.

Listed below are representative rates for Charitable Gift Annuities covering one and two lives.

One Life

Age	Rate	Age	Rate
50	5.8%	75	8.2%
55	6.1%	80	9.2%
60	6.6%	85	10.5%
65	7.0%	90+	12.0%
70	7.5%		

Two Lives

Ages	Rate	Ages	Rate
50/50	5.6%	75/75	7.3%
55/55	5.8%	80/80	8.0%
60/60	6.3%	85/85	9.0%
65/65	6.6%	90/90	10.6%
70/70	6.8%		

Other life income plans, including the Princeton Seminary Fund (our pooled income fund) and Charitable Remainder Trusts, offer similar but not identical benefits. Each arrangement has distinctive characteristics. All would lock in capital gains when funded with appreciated property held long term, however, and all require that donors and beneficiaries be 50 years of age or older. These life income arrangements can also be funded with gifts of cash, of course, according to the circumstances and preferences of the donor.

For more detailed information about each plan, please visit our website at www.ptsem.edu or call me at 800-622-6767, ext. 7756 or 609-497-7756.

Gifts

This list includes gifts made between July 21, 1999, and November 30, 1999.

In Memory of

The Reverend T. Howard Akland ('40B) to the Alumni/ae Roll Call and the Miller Chapel Restoration Project

The Reverend James A. Allison, Jr. ('51B) to the Miller Chapel Restoration Project

Ms. Ruth Appenzeller to the Alumni/ae Roll Call

The Reverend Dr. Willis A. Baxter ('38B) to the Alumni/ae Roll Call and the Miller Chapel Restoration Project

Dr. J. Christiaan Beker to the Annual Fund and the Miller Chapel Restoration Project

The Reverend E. Lansing Bennett ('25B) to the Miller Chapel Restoration Project

The Reverend William N. Boak ('57B) to the William N. Boak Scholarship Endowment Fund

Ms. Nell E. Breland to the Annual Fund

Mr. Philip Breland III to the Annual Fund

Ms. Viola Allen Brindisi to the Miller Chapel Restoration Project

The Reverend George Chalmers Browne ('40B) to the Alumni/ae Roll Call

The Reverend Robert H. Buche ('33M) to the Miller Chapel Restoration Project

The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund

The Reverend Dr. David L. Crawford ('47B) to the Alumni/ae Roll Call and the David Livingstone Crawford Memorial Scholarship Endowment Fund

The Reverend Albert G. Dezso ('46B) to the Annual Fund

The Reverend George B. Edgar ('34B) to the Alumni/ae Roll Call

Mr. Robert Egerton to the Miller Chapel Restoration Project

The Reverend James L. Getaz Jr. ('49B) to the Annual Fund

Mrs. George Haar to the Annual Fund

Ms. Adele Hanson to the Miller Chapel Restoration Project

The Reverend Dr. Harry Walter Haring (1893B) to the Miller Chapel Restoration Project

The Reverend John Dickinson Harkness ('37BM) to the Scholarship Fund

Dr. Norman Victor Hope to the Alumni/ae Roll Call and the Miller Chapel Restoration Project

The Reverend Gilbert J. Horn ('65B) to the Alumni/ae Roll Call and the Miller Chapel Restoration Project

The Reverend Dr. Reuel E. Johnson ('48B) to the Annual Fund

Dr. Edward J. Jurji ('42B) to the Annual Fund

Ms. Winogene Foster Kaser to the Miller Chapel Restoration Project

investing in ministry

The Reverend Roger E. Kellogg ('58B) to the Annual Fund and the Miller Chapel Restoration Project
The Reverend Dr. Lee V. Kliewer ('42B) to the Miller Chapel Restoration Project
Mr. Richard H. Lackey Jr. to the Richard H. Lackey Jr. Memorial Scholarship Endowment Fund
Dr. Charles Tudor Leber to the Alumni/ae Roll Call and the Miller Chapel Restoration Project
The Reverend Joseph J. Lemen ('50B) to the Annual Fund
Mr. John S. Linen to the Miller Chapel Restoration Project
The Reverend H. Ganse Little ('29B) to the Miller Chapel Restoration Project
The Reverend Dr. Lefferts A. Loetscher ('28BM) to the Alumni/ae Roll Call and the Miller Chapel Restoration Project
Dr. and Mrs. John A. Mackay to the Class of 1953 Scholarship Endowment Fund
The Reverend Dr. C. Frederick Mathias ('57B) to the C. Frederick and Cleta R. Mathias Memorial Prize
Mrs. Cleta R. Mathias to the C. Frederick and Cleta R. Mathias Memorial Prize
The Reverend Dr. J. Charles McKirachan ('33B) to the Miller Chapel Restoration Project
Mr. George V. N. Morin to the Miller Chapel Restoration Project
The Reverend Dr. Thomas S. Mutch to the Presbyterian Church in Morristown — Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund
The Reverend Harlan H. Naylor ('42B) to the Miller Chapel Restoration Project
Mr. Douglas Nelson to the Miller Chapel Restoration Project
The Reverend Wesley Dayalan Niles ('66M) to the Annual Fund and the Miller Chapel Restoration Project
The Reverend W. Burney Overton ('42B) to the Annual Fund and the Miller Chapel Restoration Project
Mrs. Barbara Parke to the Miller Chapel Restoration Project
The Reverend Andrea Pfaff ('66E) to the Alumni/ae Roll Call and the Miller Chapel Restoration Project
Mrs. Mae Jewel Polk to the Miller Chapel Restoration Project
The Reverend Dr. Clifford G. Pollock ('37B) to the Annual Fund
The Reverend W. Robert Raborn ('50B) to the Annual Fund
The Reverend Scott Turner Ritenour ('43B) to the Miller Chapel Restoration Project
Dr. Harold E. Scott ('66D) to the Annual Fund
Mr. Buford M. Sexton to the Miller Chapel Restoration Project
The Reverend David R. Snyder ('66B) to the Annual Fund and the Miller Chapel Restoration Project
The Reverend John H. P. Strome ('33B) to the Annual Fund
The Reverend Dr. Daniel C. Thomas ('44B) to the Dan C. Thomas Internship Endowment Fund
Dr. David A. Weadon to the Miller Chapel Restoration Project

In Honor of

The Reverend Dr. W. J. Beeners ('48B) to the Alumni/ae Roll Call
The Reverend William N. Boak ('57B) to the William N. Boak Scholarship Endowment Fund
Ms. Margaret Anne Chase to the Miller Chapel Restoration Project
Mrs. Debra Curran to the Alumni/ae Roll Call and the Miller Chapel Restoration Project
The Reverend Dr. William R. Dupree ('46B) to the International Students Scholarship Endowment Fund
Dr. Freda Ann Gardner to the Annual Fund and the Miller Chapel Restoration Project
Mr. John R. Gross to the Alumni/ae Roll Call
The Reverend Nancy Lammers Gross ('81B/'92D) to the Alumni/ae Roll Call
The Reverend Dr. Steven J. Hamilton ('83B) to the Miller Chapel Restoration Project
The Reverend Dr. G. Robert Jacks ('59B) to the Alumni/ae Roll Call
The Reverend Mary E. Jensen ('97B) to the Scholarship Fund
The Reverend Roger E. Kellogg ('58B) to the Miller Chapel Restoration Project and the Annual Fund
The Reverend Margaret Grun Kibben ('86B) to the Annual Fund and the Miller Chapel Restoration Project
The Reverend Dr. Bryant M. Kirkland ('38B) to the Renovation of Speer Library
Ms. Terri Smith Lindvall to the Miller Chapel Restoration Project
Ms. Shannon M. Lowrance (Class of 2000) to the Miller Chapel Restoration Project
Dr. Donald Macleod ('46G) to the Miller Chapel Restoration Project
The Reverend Dr. Gerald S. Mills to the Reverend Dr. Gerald S. and Judith Mills Seminar
Mrs. Judith A. Mills to the Reverend Dr. Gerald S. and Judith Mills Seminar
The Reverend David R. Snyder ('66B) to the Miller Chapel Restoration Project and the Annual Fund
The Reverend George R. Taylor ('72B) to the Scholarship Fund
The Reverend Dr. Thomas K. Tewell ('73B) to the Bryant M. Kirkland Permanent Scholarship Endowment Fund
The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund
Dr. Paul I. Willwerth to the Miller Chapel Restoration Project
The Reverend Dr. Richard L. Young ('89B) to the Miller Chapel Restoration Project

In Appreciation of

The Reverend Dr. W. J. Beeners ('48B) to the Alumni/ae Roll Call
The Reverend Jon A. Black ('72B) to the Miller Chapel Restoration Project

(cont'd)

Michael Dong-Soo Chun Family Scholarship Endowment

A gift to Princeton Theological Seminary has established the Michael Dong-Soo Chun Family Scholarship Endowment Fund. Each year distributions from the fund will support one or more students preparing for pastoral ministry who have demonstrated financial need and academic promise. Preference will be given to second-generation Korean American students or students of Korean heritage. Mr. Michael D. Chun of Long Valley, New Jersey, initiated this scholarship endowment because of his desire to ensure quality pastoral leadership for Christ's church for future generations.

Princeton Seminary has a long tradition of equipping Korean and Korean American students for ministries in the church. There are presently sixty-five Princeton Seminary alumni/ae serving in Korea in addition to many who serve Korean American and other churches in the United States.

For information about establishing a Scholarship Endowment Fund at Princeton Seminary, please contact Gene Degitz, vice president for seminary relations, or any member of the seminary relations staff at 1/800/622-6767 ext.7750 or by email: seminary.relations@ptsem.edu.

In Appreciation of (cont'd)

The Reverend Dr. Edward A. Dowey Jr. ('43B) to the Miller Chapel Restoration Project

First Presbyterian Church of Dayton, New Jersey, to the Miller Chapel Restoration Project

The Reverend Dr. and Mrs. Thomas W. Gillespie ('54B) to the Miller Chapel Restoration Project

The Reverends Kenneth J. ('84B) and Judith Hartung ('86B) Hockenberry to the Miller Chapel Restoration Project

Dr. Howard Tillman Kuist to the Alumni/ae Roll Call

Princeton Theological Seminary to the Krebs Student Emergency Fund

Princeton Theological Seminary Faculty and Staff to the Miller Chapel Restoration Project

Princeton Theological Seminary Touring Choir, in celebration of, to the Miller Chapel Restoration Project

Ms. Mary Pollitt Scott to the Alumni/ae Roll Call and the Miller Chapel Restoration Project

Dr. Choon-Leong Seow ('80B) to the Alumni/ae Roll Call

Sabbatical leave independent study, the Festival of Preaching, renewed acquaintance with classmates J.J.M. Roberts, Richard E. Whitaker, et al., and with students such as Charles B. (Chip) Hardwick ('99B), David R. Smith ('99M), Michael G. Hegeman ('96B), and the cordiality and talent they manifest to the Miller Chapel Restoration Project

In Appreciation of Miller Chapel to the Miller Chapel Restoration Project

"For everything the Seminary means in my life"

"For many wonderful memories serving as chapel deacon"

"For our chapel experience"

"For Princeton Theological Seminary Miller Chapel memories"

Guidelines for Gift Endowments
at Princeton Theological Seminary

Preface:

The establishment of a permanent endowment is the unique privilege of a donor to provide perpetual funding for a valued purpose. These guidelines are intended to assist persons who are considering making a gift to establish an endowment at Princeton Theological Seminary. They have been adopted by the Seminary Relations Committee of the Board of Trustees to clarify and facilitate the process by which endowments can be initiated and established at the Seminary.

Endowment Defined:

An endowment is a gift whose funds are invested to provide continuing income, in perpetuity, for the general or specific purpose stated in the written endowment agreement between the donor and the Seminary. Donor-established endowments shall be used only for the purpose(s) specified in the endowment agreement, which must be accepted by the Seminary as well as the donor.

Endowment Income:

Income utilization of all endowment funds is determined by the Seminary Board of Trustees (normally in the range of 4-5% of the three-year rolling average of the market value of the funds). Endowment earnings in excess of the approved utilization are credited to the principal of the endowment. This enables the endowment to keep pace with inflation and thereby continue to fulfill the original intent of the donor.

Endowment Focus:

Endowment gifts may be unrestricted or they may be restricted for a particular purpose subject to the approval of the Seminary Board of Trustees. Unrestricted gifts enable the donor to support the total program of the Seminary in perpetuity. Such gifts provide institutional stability and flexibility. Restricted gifts enable the donor to provide funds for the stated purpose of the endowment in perpetuity. A donor may request that an unrestricted or restricted endowment be named or that it remain anonymous.

Procedure for "Named" Endowments:

Normally a "named" endowment (e.g., for a scholarship, a faculty chair, or another purpose) shall be established through a written and binding agreement assuring 100% funding of that endowment by the donor(s) within a specified period of time (usually within 3-4 fiscal years or less) and stating parameters of the fund that are agreeable to both the donor and the institution. Donors may also specify that available earned income be returned to principal rather than expended for a fixed number of years during which time the fund will grow.

How To Give:

Gifts for endowments can be funded with checks/cash, appreciated securities, and a variety of planned giving instruments that can be beneficial to the donor as well as to the Seminary. If the donor cannot give an initial gift at the minimum threshold level, the donor can consider making a multiyear pledge and/or can specify that accrued interest be applied entirely to the principal until the required sum is reached. These general guidelines were approved by the Board of Trustees on May 18, 1999, and will be reviewed periodically thereafter. Any exceptions to these guidelines require the approval of the president and the vice president for seminary relations in consultation with the Board of Trustees Seminary Relations Committee.

investing in ministry

Givers and Builders Keep Chapel Project Moving Ahead

The Miller Chapel Restoration Project, begun in June 1999, is moving toward completion as scheduled in September 2000, according to John W. Gilmore, vice president for business affairs. A special dedication service will take place in the fall of 2000. Built in 1833, Miller Chapel is the second oldest building on the Seminary campus. The last major renovation of the chapel occurred in 1933 when it was moved to its present location on the quadrangle. The current $6 million-plus project will renew Miller Chapel and add a handsome companion building, separate from but adjacent to the chapel. The new facility will house offices for the campus pastor, the director of music, a counselor, and support staff and will provide a rehearsal room for the Seminary choirs that will also serve as a classroom, recital hall, and reception area.

President Thomas W. Gillespie expresses thanks on behalf of the Seminary for generous gifts and commitments from trustees, friends, foundations, alumni/ae, churches, and faculty and staff for the Miller Chapel project. Among gifts and commitments received as of December 31, 1999, are those from Seminary friends ($1,145,77), Seminary trustees ($1,069,623), PTS alumni/ae ($339,463), PTS faculty and administrators ($152,449), churches ($107,700), and from The Arthur Vining Davis Foundations ($150,000). In addition, several bequests from alumni/ae and friends are designated for the Miller Chapel project.

In order to meet the project budget and to receive a $500,000 challenge grant from the Kresge Foundation, the Seminary must raise approximately $900,000 in additional gifts and commitments by May 1, 2000. Alumni/ae, friends, churches, and others who understand the importance of Miller Chapel in the Seminary community's life are invited to support the restoration project. Commitments to the Miller Chapel Restoration Project are payable from now through January 31, 2002. For more information, please contact Gene Degitz, vice president for seminary relations, Chase Hunt, director of planned giving, or Richard Gronhovd, director of church relations and alumni/ae giving at 1/800/622-6767 ext. 7750 or ext. 7756 or by email at: seminary.relations@ptsem.edu.

Funding Requirements for Restricted/Named Endowments

Purpose	Endowment Requirement
Faculty Endowments	
Faculty Chair	$ 2,000,000
Visiting Professor	$ 1,000,000
Scholarship Endowments	
Foreign National Student Scholarship (Tuition, Room, Board, Books, Travel)	$ 275,000
Full Scholarship (Tuition, Room, Board, Books)	$ 250,000
Full-tuition Scholarship	$ 150,000
One-half-tuition Scholarship	$ 75,000
One-third-tuition Scholarship	$ 50,000
Partial Scholarship Grant (effective 1/1/2000)	$10,000
Continuing Education Seminar (Depending on seminar length and leadership)	$ 75,000-$150,000
Commencement Prize	$ 10,000 minimum
Program Endowments	
Asian American Program	$ 10,000 minimum, subject to consultation with Seminary Relations staff
Institute for Youth Ministry	
Institute of Theology	
Other Special Programs	
Library Endowments	
Book Acquisitions (by academic discipline)	$ 10,000 minimum, subject to consultation with Seminary Relations staff
Library Facilities	
Library Services	
Periodical Acquisitions	

Other Endowments may be established at a minimum of $10,000 subject to consultation with Seminary Relations staff. Examples include establishing endowments for Alumni/ae Services, Computer Services, Buildings/Grounds, Child Care Center, Communications, Development, Media Services, etc.

Gifts of any size for **Unrestricted Endowment** purposes are welcomed.

For further information, please contact:

Office of Seminary Relations
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0830

Phone: 609-497-7750/7756 or
800-662-6767 ext. 7750/7756
Fax: 609-924-2973
Email: seminary.relations@ptsem.edu

In Memoriam

Blessed are the dead who die in the Lord, says the Spirit. They rest from their labors, and their works follow them.
Revelation 14:13

1923: Clifford Osborne, May 24, 1999, Springfield, TN

1925: Edward J. Masselink, July 5, 1999, Grand Rapids, MI

1931: W. Wyeth Willard, November 16, 1999, Forestdale, MA

1932: Earl F. Schottke, notified December 1999, Norwalk, OH

1933: Archie R. Crouch, September 10, 1999, Englewood, CO

G. Wendell Jung, October 13, 1999, Rydal, PA

Carl J. Sutter, October 11, 1998, Staten Island, NY

1934: George B. Edgar, March 1, 1999, Longwood, FL

1935: Rollin L. Burns, May 9, 1997, Seminole, FL

1936: W. Winn Erdman, December 9, 1999, Las Cruces, NM

Jay W. Kaufman, November 29, 1999, Lakeland, FL

John C. Middlekauff, October 18, 1999, Sebring, FL

Philip Zink, January 6, 2000, Langhorne, PA

1938: Edmund H. Kase Jr., January 10, 1999, Santa Fe, NM

Harry Peters, June 12, 1999, Coraopolis, PA

1939: Robert M. Hunt, December 23, 1999, Lakeland, FL

1940: T. Howard Akland, October 7, 1999, Cossayuna, NY

1941: Martin Bry-Nildsen, December 30, 1999, Washington, NJ

Kenneth C. Stewart, July 25, 1999, Cornwall, PA

1942: Harlan H. Naylor, October 21, 1999, Morning Sun, IA

1943: William J. Larkin, September 25, 1999, Philadelphia, PA

1945: H. Edwin Rosser, notified January 2000, Oxford, MS

1946: Roger A. Huber, June 18, 1998, Easton, MD

1947: Harry C. Coleman Jr., March 21, 1999, Natrona Heights, PA

1948: Alfred E. Behrer, notified November 1999, Taylor Ridge, IL

1949: James H. Emery, August 23, 1999, Spokane, WA

David M. Mann, August 5, 1999, Chehalis, WA

1950: William R. Allen, notified October 1999, Ocean View, NJ

John Craig Jr., August 7, 1999, Vernon Center, NY

Stanley Goerner, July 13, 1999, Longmont, CO

1952: Gordon P. Wiles, notified September 1999, East Lyme, CT

1954: Philip O. Evaul, August 19, 1999, Newland, NC

1955: William H. Webster, June 29, 1999, Caldwell, ID

1957: William N. Boak, August 20, 1999, Poughkeepsie, NY

Roy E. Shearer, June 30, 1999, Brush Prairie, WA

1958: Kenneth M. Kiyuna, notified August 1999, Pullman, WA

1959: Chad P. Combs, October 5, 1999, Lemoyne, PA

1960: Brian T. Hislop, March 20, 1999, Troy, PA

David B. McDowell, November 26, 1999, Old Forge, NY

Viggo N. Olsen, November 19, 1999, Loma Linda, CA

1961: Nancy L. Harris, July 5, 1999, Seattle, WA

Ulrich Köstlin, December 3, 1999, Birkenfeld, Germany

Lawrence E. Yates, notified August 1999, Garland, TX

1962: Barbara Larsen Chaffin, August 27, 1999, Beaumont, TX

John G. Gunn, August 9, 1999, Carmichael, CA

James B. Price, notified November 1999, Sun City West, AZ

1963: William Russell Jones, September 19, 1999, New Hope, PA

1964: Edward Knettler, October 23, 1999, Elkton, MD

1966: William A. Sheppard, notified November 1999, Evergreen, CO

1967: W. Winton Enloe, August 18, 1999, Pigeon Forge, TN

1969: Frederick O. Dickerson, June 26, 1999, Verona, PA

Henry J. McKinnon, May 1997, Lavalette, NJ

1970: Irving F. Beal, December 18, 1999, Boonville, NY

1972: Graham W. Foster, June 22, 1999, Dundee, Scotland

1973: Chris G. Plumb. October 18, 1999, Milwaukee, WI

1976: Christian Casper, notified October 1999, Morristown, NJ

1981: Jane F. Forgey, July 31, 1999, Flemington, NJ

Welcome DOBRO PJ̊ALOVATJ Bienvenue Willkommen

Linguistic Hospitality

In my junior year at PTS, 1982-1983, Professor Karlfried Froehlich encouraged me to start a "language table" once a week during lunch at the Mackay Center. And so, with some success, Jean-Philippe Bujard, a Swiss M.A. student, and I sat down weekly to eat and converse *en français.*

I had studied French at Princeton High School and at Rutgers University, but really learned by spending two summers in France after my sophomore and senior years at Rutgers. In France, where I traveled almost everywhere on my Peugeot bicycle, I made the intellectual discovery that, in terms of language acquisition, "the world is one's parish." Later I became a United Church of Christ pastor instead of a French teacher.

In my ninth year as pastor of a UCC church in La Crosse, Wisconsin, I applied to become the American participant in a denominational exchange of local pastors with the Protestant Church of France — the historic Huguenot church *(l'Église Réformée de France).* I was accepted to the program, and in September 1998 my wife, Elizabeth, our five-year-old daughter, Susannah, and I began our year with the French Reformed church of Bourges, a city of 90,000 located near the geographic center of France, about two hours south of Paris. I ministered as a kind of interim pastor to this parish that had been without a *pasteur* for two years. In exchange, the Reverend Raphaël Picon came from Lillebonne, a small city in Normandy, and served for a year at my church in La Crosse.

Knowing another language is obviously vital to making exchanges such as these. In Europe and in many other parts of the world, learning more than one language is necessary and expected. That so many other people learn English as their second, third, or seventh language has given many Americans yet another reason not to learn a foreign language. However, I'm convinced that in such vital areas as mission work and continuing education, the study and practice of a modern foreign language should be part of theological education.

I confess that I do not know how to foster and promote interest in foreign languages among seminary students and clergy. And though it might initially seem an added burden, I feel that modern languages can be an aid to — and not a distraction from — the learning and use of biblical languages. Ministering in French for a year made me more aware of the importance of understanding something of the Bible's original languages. For example, through saying the Lord's Prayer in French, I noticed that the first time Jesus uses the word "heaven" it is in the plural. I confronted every day what we clergy confront directly every week: the mystery of the relation between our linguistic "home" and foreign languages.

The French Protestant philosopher Paul Ricoeur has coined the phrase "linguistic hospitality" as an antidote to the feeling that constant translation requires one to "serve two masters." I enjoyed giving and receiving such hospitality among the 250 members of the church I served in Bourges. ▮



photo: Carolyn Herring

Donald Fox ('85B) is the pastor of St. John's United Church of Christ in La Crosse, Wisconsin.

con ed calendar

Areas

- Spiritual Growth
- Leadership Development
- Vital Congregations
- Theological Studies
- Conferences
- Off-Campus and International Events

March

Mar. 1–2	Spiritual Growth	**The Artist's Way: A Spiritual Path to Higher Creativity (Part II of II)** Nancy Schongalla-Bowman
Mar. 2–3	Leadership Development	**The Word and the World: Sermons on the Cutting Edge** Fleming Rutledge
Mar. 6	Off-Campus and International Events	**The Holy Spirit and Human Transformation, Alexandria, VA** James E. Loder
Mar. 9	Vital Congregations	**Surveying the Religious Landscape** George Gallup Jr., D. Michael Lindsay
Mar. 10	Spiritual Growth	**A Lenten Retreat: Following Jesus with the Ignatian Exercises** Kent I. Groff
Mar. 13–15	Vital Congregations	**In a Spirit of Service: Reflections on Faith and Ministry** Richard S. Armstrong
Mar. 16–17	Theological Studies	**Pastoral Diagnosis** Nancy Ramsay
Mar. 17	Leadership Development	**The New Presbyterian Curriculum Resources: *Bible Quest* and *Covenant People*, An Introductory Workshop** Carol Wehrheim, and leaders from the Curriculum Publishing Area, Presbyterian Church (USA)
Mar. 20	Theological Studies	**Politics, Religion, and Morality** Philip Wogaman

Art Exhibit in Erdman Hall: The Transforming Fire: Clay Vessels by Sasha and Susan Makovkin

February 21–March 10

Call the Center of Continuing Education for the date and time of the Gallery Talk.

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inSpire

Princeton Theological Seminary

Three Voices

Discussing the Power of the Gospel Today



In This Issue

Ghanaian Alum to Head WARC • Mackay Honored in Puerto Rican Professor's Year at PTS



Princeton in photos

The Reverend John Valk, PTS Class of 1960, remembers watching over the shoulder of his friend and classmate Yun-Ho Ye as he painted this watercolor perspective of Miller Chapel in 1960. After leaving Princeton, Ye to his native Korea, the two friends kept in communication for a few years, but then lost touch. Valk thought that people would appreciate this painting, and hopes that through it he might regain contact with Ye.

Trees are now blossoming and Miller Chapel is in the throes of renovation, but soon the scene on campus will again look much as it did to Ye forty years ago.

inSpire
Princeton Theological Seminary

Spring 2000
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Number 4

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On the Cover
A collage of images from politics and technology, embraced by a cross, symbolizes the global context in which PTS faculty members (left to right, Clifton Black, Stacy Johnson, Scott Hendrix) teach the truth of the Christian Gospel.

Back cover photos by Jay Gardner.

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in this issue

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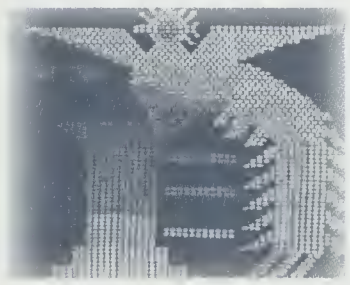
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from the president's desk

Dear Friends and Colleagues:



At its winter meeting, the Board of Trustees began a process that will eventuate in "The Plan for the Bicentennial (2012–13)." Just over a decade from now the Seminary will celebrate 200 years of service to Jesus Christ and his church. The full story of these two centuries of institutional ministry and mission is known only to God and therefore cannot be told by historians. But vignettes that make up the story are reported in these pages that give us a picture.

It is the story of faculty like Clifton Black, Scott Hendrix, and Stacy Johnson who pour their professional lives into the training of the future ministers and doctors of the church.

It is the story of ecumenical mission as attested by our current John A. Mackay Professor of World Christianity, Dr. Luis Rivera-Pagán, who connects us with our Latin American heritage.

It is the story of international graduates like Setri Nyomi and Pash Obeng of Ghana who go forth to serve Christ in the special ways attested in this issue of *inSpire*.

What a privilege it is to be a part of this story as the Seminary approaches its bicentennial year. The good news is that the Lord God still blesses this institution in marvelous ways that evidence his infinite grace.

With every good wish, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Defining the Mainstream

In regard to Professor James Moorhead's article "Mainstream Protestants and the End of the World" in the winter 2000 issue, I think the use of the term "mainstream" or "mainline" is very unclear and probably erroneous as well, yet it is used extensively by the author. I sense that those who portray themselves as mainstream are really off the tracks, on a side road, and certainly departed from the main confessions of the church. Those in the mainstream certainly, if I understand the term, represent a minority of the Protestant church, and there is nothing "main" about them. When my family came to Seattle, I listened to twenty hours of tapes on the Book of Revelation by one of your trustees, Earl Palmer. These represented classical Reformed views. I consider them the leading view in Reformed circles. We should not bestow on deviationists the title of "mainstream."

Next time I am in the Princeton area I hope to purchase one of Nena Bryans's sculptures; they were great. Also, I am glad you brought to our attention [through *inSpire*] Gary Barckert, who does not live very far from us.

Rimmer de Vries
Seattle, Washington

editor's note

We asked Dr. Moorhead, professor of American church history and author of the article, to respond to Mr. de Vries's letter.

The terms "mainstream" and "mainline" are used by most historians and sociologists to denote those Protestant groups that formerly enjoyed a place of dominance and cultural prestige in American religion and life. The precise boundaries of this "mainstream" depend upon the period under discussion. For the period with which my essay was chiefly concerned (the late nineteenth and early twentieth centuries), the mainstream would include Congregationalists, Presbyterians, Methodists, Baptists, Episcopalians, and probably the Disciples of Christ. Other groups might also arguably belong. It is, of course, a truism that such groups have within the last few decades lost their culturally privileged place and dwindled in numbers. Perhaps today they are more accurately styled "oldline" than "mainline." These were the meanings and assumptions that governed my article's use of the terms "mainstream" and "mainline." The Protestant leaders whom I have surveyed may indeed, as Mr. de Vries suggests, have deviated in some important particulars from "classical Reformed views." I tend to think he is right on that point. But that is neither the issue the article was intended to address nor the standard by which the terms "mainstream" and "mainline" are employed in current historical and sociological discourse.

From Where the Bell Tolls

One factual correction: A letter from alumnus Alan M. McPherson ('64M) on page two of the winter 2000 issue refers to "the sonorous clang of the Miller Chapel bell."

I feel certain that Mr. McPherson's memory must have been hearing the Alexander Hall bell, for, to the best of my knowledge, Miller Chapel never had a bell.

Gordon M. Loos
Haverford, Pennsylvania

editor's note:

According to librarian for archives and special collections William Harris, the bell atop Alexander Hall is the only one the Seminary has ever used.

A Lesson in Grace

In appreciation of the contents and much-valued spirit found in copies of *inSpire*, I am enclosing a story concerning an incident I observed while a freshman in the class of Dr. Bruce Metzger in 1939. It has left me with

a lifelong, profound respect for a dedicated Christian gentleman.

As a first-year student I was thrilled with all I had experienced at the Seminary, and held the Seminary professors in great awe. I was enrolled in a New Testament Greek class taught by Dr. Bruce Metzger. In the process of translating a passage, I became fascinated with the word "grace" and approached Dr. Metzger after class to ask for further clarification. "Grace," he informed me, "means forgiveness without justification, a condition in which forgiveness is given to another undeserved."

The fall semester had been underway about a month when on a Saturday morning I decided to walk from the Seminary campus to downtown Princeton. I had barely reached Nassau Street when the heavens opened up and a heavy downpour of rain threatened to inundate me as I passed Nassau Presbyterian Church.

Gathering my raincoat tightly about me, I proceeded to lean into the burst as I made my way eastward on the sidewalk. As I did so, I peered ahead of me, noting a man about fifty yards ahead walking in my direction. I recognized the man at once as Dr. Metzger. Suddenly, a student on a bicycle, also headed east, almost bumped me off the sidewalk as he passed. Riding bicycles on the sidewalks of Princeton was unlawful. Without warning, the student ran head-on into Dr. Metzger, knocking him down into a deepening puddle of water and mud.

Gaining his feet as quickly as possible, Dr. Metzger stepped over a couple of yards and tried to help the student regain his feet and pick up his bicycle. I then overheard some of their conversation, which was about the rarest I have heard in my lifetime. Dr. Metzger, instead of being angry at the irresponsible young man, began to apologize for being in the boy's way and scattering his possessions.

The years have passed since this accident happened, sixty of them, but hundreds of times my mind has brought back a living instance of "grace" from the lips of a godly man and a true Christian.

Dean Osterberg ('43B)
Mesa, Arizona

Remembering Hugh Kerr

I was very disappointed with the article "*Theology Today*: A Journal for the Millennium," which ran in the winter 2000 issue of *inSpire*. I am disappointed because the author failed to mention my brother, Hugh T. Kerr Jr., who was an editor of *Theology Today* since its inception. This just shows how easily and quickly a name fades from memory. I think the author missed an opportunity to recognize one of Princeton Seminary's devoted professors.

Donald C. Kerr ('40B)
Baltimore, Maryland

editor's note:

We apologize for the omission of Hugh Thomson Kerr Jr., Benjamin B. Warfield Professor of Theology Emeritus and editor of Theology Today *from 1951 until his death in 1992. Kerr was deeply involved in* Theology Today *beginning with its first issue in 1944, when he served as associate editor under the late John A. Mackay, then president of the Seminary. Dr. Kerr was profoundly appreciated by many Princeton students, as witnessed in the introduction to Pash Obeng's article "Survival Strategies: African Indians of Karnataka, South India" in this issue.*

Presbyterian Native American Churches

I wanted to call your attention to an error in the Class Notes section of the winter 2000 edition of *inSpire*. Under the Class of 1987 it states that "...Jill Robb Denison Paulson ('86B) remains interim pastor of the nation's only Presbyterian Native American Church." The 1999 Native American Churches and Committees directory published by the National Ministries Division lists well over one hundred Native American PCUSA churches and chapels. In Grand Canyon Presbytery, where the Rev. Paulson is doing her fine work, there are twenty-four.

Gary Hansen ('87B, '90M, '98D)
Dubuque, Iowa

editor's note:

We apologize for the error and appreciate your correction.

Black Seminarians' History

I read with great interest your issue of *inSpire* [summer 1998] dedicated to the African American experience at PTS. I commend the editors for undertaking such a herculean task.

There were several facts, however, that were not included. The Association of Black Seminarians (ABS) played an immeasurable role in helping students of African descent make a positive adjustment to the life and culture of Princeton. ABS was also active in community service and social justice.

I recall that in 1972 members of the association responded to a cross burning by the Ku Klux Klan in the Princeton area. In the same year, members participated in a demonstration against the Atlantic and Pacific (A&P) Company in response to unfair hiring practices.

And any history of PTS should note the election of the first African American student body president, Charles A. Curtis, a member of the Class of 1973. I had the pleasure of serving in that capacity for the 1971–1972 school year. Princeton Seminary is a wonderful institution with a great deal to offer students. I hope it will continue its commitment to all persons, regardless of race or sex.

Charles Curtis ('73B)
New York, New York

Please write — we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
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email: inspire@ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

Student Life



photo: Jay Gardner

The Gospel according to Hip-Hop

by Kent Annan

While Princeton Seminary is accustomed to training biblical scholars, missionaries, and ministers to become effective translators of Scripture, seldom has it prepared students to render Ecclesiastes 3 quite like this:

He says to me, "Your job ain't doin' nothin' for you.
While you slavin' and savin' for a legit home,
Anybody anytime could bust a cap in your dome.
Live for right now son, forget about the future."
But I know that he ain't flippin' the bigger picture.
— from What It's About, *by Charles Atkins*

Charles Atkins, a senior in the M.Div./M.A. in religious education program, wrote the lyrics. Its language is hip-hop — the culture and style of music associated with rap, a predominantly African American form that has gained a vast audience since its inception twenty years ago. Last year hip-hop sold eighty-eight million CDs, records, and tapes.* To these young and malleable listeners, Atkins is translating the Gospel.

(For those needing a translation of the above: "could bust a cap in your dome" means "could shoot you in the head," and "he ain't flippin' the bigger picture" means "he does not understand the wider perspective"…to put it very blandly.)

Atkins was born and raised in Camden, New Jersey. Before going to Haverford College in the Philadelphia suburbs, he had not traveled far from home and had never left the country. The need for translation had not occurred to him; everyone spoke his language.

Then during his junior year at Haverford, he embarked on a yearlong study program in Montpellier, France. After returning and graduating with a sociology major, Atkins went back to France where for two years he wrote, recorded, and performed French rap songs and worked for a record label. The relationships that Atkins formed there with people from around the world forever changed him — providing him a wide-angle lens with which to see, and surround-sound with which to hear, the needs and possibilities of ministry. That and a growing knowledge of the African American experience in America led him to understand what he wanted to accomplish with his life: "I need to do all that I can to break down barriers that, while they are up, cause us to suffer."

But Atkins still was not connecting his faith, ministry, and music the way he wanted to. He moved back to New Jersey and decided to enter Princeton Seminary.

While in seminary, he has learned more about the world, increased his language dexterity, and grown in theological insight. During the last three years, Atkins has visited France several times, spent a summer as a peace observer in Chiapas, Mexico, served for a summer as an assistant pastor in Jamaica, West Indies, and traveled to Zimbabwe for the World Council of Churches Assembly. Foreign languages have become a passion. This extends even to his answering machine, which greets you and lets you know what to do after the beep in English, French, and Spanish.

Now as he returns to singing in the language he first learned on the streets of Camden, translation remains his central motif.

Recently, Atkins released a new CD, *LoveOne World*. The CD consists of fifteen hip-hop songs. Atkins is the main songwriter, but collaborates with his brother, Keith, who lives near Princeton and is an electrical engineer, and several PTS students. So far he has sold about five hundred copies. The medium isn't the message, but it invites you to sing to the message. The title track is soulful, honest, and hopeful about the central issues of Atkins's ministry:

Surrounded by poverty, surrounded by despair;
People walking around as if they don't care.
They think what happens to others doesn't really matter to them.
But if they knew the real deal, they would stretch out their hands.
So much could be done, so much could be done.
If we just love one, love one, love one world.

Atkins considers his songs a theological response to the incarnation, based on the belief that "Jesus Christ is God's human translation." Today's challenge is to take the first-century incarnation in Palestine and translate it for twenty-first-century American youth. That explains the lyrics that he writes, but what of the music — the rhythms and melodies — that carries the words to the listener? "For me, music is the microphone of translation. Music makes the translation more accessible to others and plants the seed of translation in them."

However, words and music aren't enough for Atkins. His prayer for his ministry is that God's love transforms lives. How can he get that message out in a marketplace crowded by great talents, sex-saturated marketing, and million-dollar MTV videos? "My beats aren't super exceptional, my style isn't as crazy as Method Man…but it's the stories of Scripture that are translated into their language that will surprise young people. Even if a kid listens to the hard-core stuff with friends, I'm satisfied if that kid goes into his or her room and listens to my CD or a CD by some Christian hip-hop group, and uses that to help filter the nonsense that's hitting him or her everyday. And I think we can break through the barrage by not being a part of it, by standing alone…."

People are responding to the difference of his approach. Atkins has played more than thirty concerts in the last three years for churches, community events, and youth conferences. After a concert in Maryland, Atkins overheard a nervous teen telling his youth group leader that his mom had forbidden him to listen to rap. With a smile, the youth group leader said that he was sure his mom would approve of Atkins's songs.

Following a recent concert in North Carolina, he received the kind of feedback

* Statistic provided by SoundScan.

Student Life

For Love of a City's Kids



by Barbara A. Chaapel

"All the great youth ministries shouldn't be in the suburbs," says Bruce Main, a PTS D.Min. student and executive director of UrbanPromise in Camden, New Jersey. He has put his ministry where his mouth is!

In 1988, Main left his studies at Fuller Seminary in California to respond to a challenge from Tony Campolo, well-known evangelical minister and author, to come east to begin a program for urban kids in New Jersey's poorest city.

UrbanPromise started with three summer camp programs based in churches. "The most striking thing I remember," says Main, "is the large number of churches in Camden, yet how disconnected they were from the young people in the community. I wanted to establish partnerships between the churches, the kids, and the neighborhoods."

Beginning one church at a time, Main urged congregations to open their buildings to the kids after school and in the summer. He looked for struggling congregations with visionary pastors, like Westminster Presbyterian Church, and promised to provide staffing and financial resources if the church could provide space, volunteers, and pastoral follow-up with parents.

What started with a handful of kids in summer camp has blossomed into an organization that gives developmental and educational support to 1,000 young people daily.

In its twelfth year, UrbanPromise has established two schools, a private Christian day school for pre-kindergarten through second grade whose goal is to add a grade each year until it reaches eighth-graders, and a high school targeted at teens who are not making it in the public schools, usually dropouts or low-achievers. "We limit class size to sixteen kids, with two adults in every classroom," explains Main. "We ask every parent to pay $50 per month, and we provide the rest of the cost—$3800 per year per child— as scholarship." The funding comes from individual donors and churches; the human commitment comes from Main and his staff of almost 100 teachers, tutors, mentors, and coaches whom he hires citywide.

UrbanPromise also boasts a Streetleaders program that trains teens for leadership. "The best way to develop leadership is to help kids learn to lead, through mentors," says Main. Staff, including college students recruited from across the country, serve as role models to older kids, and older kids in turn to the younger kids. "The program has its own momentum now; young kids anticipate the day when they will become street leaders."

The program offers SAT prep classes, college tours, and tutoring as well as participation in the fine arts and in gospel choirs. The goal? Teaching urban kids that they can make it—go to college, graduate, and make a difference in the world.

It's working. "We have thirty kids in college now, at the edge of graduating," says Main. "They're at Rutgers, Eastern, Howard, Cornell. Most of these kids began in UrbanPromise when they were nine or ten."

Just as life has changed for his kids, so it has for Main. "One day I was flipping pancakes and running the day school," he remembers with a laugh. "Now I manage a $2 million budget and a large staff. I have to work to keep hands-on involvement. The challenges have changed."

His organization's challenges are the meat of Main's Doctor of Ministry project. "UrbanPromise is a place where people in the city and people in the suburbs meet. We create unique relationships, atypical of what happens in the rest of society.

"For example, Camden is isolated from Cherry Hill [an adjacent wealthy suburb] and there's not much bridge-building. At UrbanPromise, city young people of many different ethnicities meet people from the suburbs. I want to look at what happens, what *can* happen, in those encounters."

Main believes that both city and suburban dwellers stand to gain. "Kids from the city need to broaden their networks beyond their city block to have a chance at success in life. And CEOs, pastors, laypeople from suburban churches need to broaden their world, too, and go beyond the 6:00 o'clock news image of Camden kids."

Main is thrilled to find among his D.Min. workshop colleagues a prison chaplain, a minister involved in AIDS ministry, a military chaplain, and a pastor of an interracial congregation. "My kids connect with each of these places," he says. His colleagues are helping him reflect on his vision for the kids of Camden.

For the love of those kids Main earned an M.A. at PTS and entered the D.Min. program. "I've always believed that my faith should be concrete. For me, that means insuring justice for kids in the city — and bringing whatever I can in human and financial resources to that goal." ▮

for which he prays: "I started getting emails from these boys who wanted to be gangsta types, who said they had a whole new appreciation for Scripture, because the translation had occurred to them."

Chances are that Atkins's translations of Scripture will not become the standard in academic journals. However, hip-hop-loving teenagers looking for something to blast through their car stereos probably won't play the NRSV's book-on-tape. Fortunately, translations of the Gospel of Christ are at home in Hindi and Swahili, Turkish and Spanish, the queen's English and hip-hop rhymes. ▮

Atkins's CD, LoveOne World, *is available in the PTS bookstore. For more information about Atkins and his ministry, or to schedule him for your church or youth group, call 877-847-4829, email him at loveoneworld@hotmail.com, or visit www.christworks.com/loveone/.*

on&off Campus



photo: Chrissie Knight

Dr. Albert Raboteau, a specialist in American religious history who teaches at Princeton University, visited his academic neighbors to speak as part of PTS's celebration of Black History Month.

Food for the Soul during Black History Month

Worship, lectures, movies, gospel music, and soul food lent February, unusually snowy this year in Princeton, a festive warmth as students, staff, and faculty commemorated Black History Month.

Albert Raboteau of Princeton University, a specialist in American religious history, addressed the Seminary community on African American writer Howard Thurman's vision of wholeness in a kick-off lecture. Later in the month, PTS professor Peter J. Paris moderated an ecumenical panel discussion about the relationship of the church to the academy, which he called "Bridging the Gap between Athens and Jerusalem." The panel touched on issues of importance to the church, including the ordination of women and homosexuality.

Highlights of the celebration were a concert by the Ebony Ecumenical Ensemble, a group of African American singers from Riverside Church in New York City who sang gospel, spirituals, and South African music, and a gospel concert by Pine Forge Academy featuring African American dance and music.

The documentary video *Sankofa*, about slavery, was shown on campus, and on February 24 the aromas of cajun catfish, black-eyed peas, fried chicken, collard greens, and biscuits wafting from the Mackay Campus Center seemed more like those from a Southern kitchen than from a Princeton dining hall.

The Artists' Ways: Faith in Fabric, Bronze, and Clay

Although the Protestant Reformation had the effect of dislodging the arts from the church, they've made a strong comeback at Princeton Seminary!

The Center of Continuing Education's new gallery space in Erdman Hall has hosted four art shows this year, with two more slated for summer.

In February, potter Sasha Makovkin of Mendocino, California, displayed twenty-five pieces of ceramics, including communion ware, in an exhibit called "The Transforming Fire."

A Presbyterian minister, Sasha, with his wife, Susan, works on the northern California coast in a studio they call New Earth. It is their living. And it is a ministry.

"My calling is to use clay, to work as a potter, and to conduct workshops in clay," he told gallery visitors in Princeton. He was ordained by the Presbytery of the Redwoods as an ecumenical evangelist on Valentine's Day 1993, a calling shaped by forty years as a professional potter.

"I use the potter's wheel to lead listeners, workshop participants, anyone who wants to learn, toward a deeper understanding of the figures of speech drawn from a potter's work," he explained, while slowly turning his wheel and quoting Jeremiah and *Hamlet*. "The many references to clay, dust, and vessels in the Bible and literature form a cluster of ideas that point beyond themselves to a truth that's difficult to express in ordinary terms."

Makovkin's show was followed in March and early April by a more eclectic collection of art gathered by Vermont minister John B. Paterson, who describes himself as an artist of "found-object art." Titled "Expressions of Faith, Serious and Whimsical," the exhibit included quilts, glass, photography, sculpture, and molded paper done by Paterson and by Princeton area artists.

From mid-April through May 10, three women artists (Nena Bryans, sculptor, Terry-Thomas Primer, quilter, and Lee Rumsey, painter) will display their work as part of the Seminary's Women in Church and Ministry Conference.

The summer months will bring artists Stephen Zorochin, a local sculptor who works in bronze, and sculptor Charles McCullough to the gallery.

For more information on future Erdman Gallery art shows, contact David Wall at the Center of Continuing Education (609-497-7990).

Plates, chalices, and bowls designed and thrown by potter Sasha Makovkin graced the Erdman Hall gallery in February.



photos: Chrissie Knight

on&off Campus

In Honor of a President and Pastor

by Leslie Dobbs-Allsopp

Festschrift: literally a "celebration in writing" of a scholar's life and work.

On Saturday, February 5, 2000, Princeton Seminary president Thomas W. Gillespie was "completely surprised" to find himself at a dinner given in his honor at the Doral Forrestal Hotel in Princeton. The surprise dinner was hosted by the Center of Theological Inquiry (CTI) to mark the publication of *Theology in the Service of the Church: Essays in Honor of Thomas W. Gillespie*. The Festschrift for Gillespie was edited by Wallace M. Alston Jr., director of CTI, and published by Eerdmans Publishing Company. Family, friends, and colleagues from the Center of Theological Inquiry and the Seminary gathered for a night of warm tribute to an extraordinary leader. The book's publishers were even in attendance!

Editor Alston recalls that several years ago a group of colleagues from PTS approached him about the possibility of a Festschrift for Gillespie. Coincidentally, several European colleagues had also broached the idea. Alston willingly agreed to head up the project and became the book's editor: "Tom Gillespie is a very dear friend of mine, and I enjoyed being a part of something that would honor him both personally and professionally."

The Festschrift includes twenty-five essays by distinguished church leaders and scholars, including an essay by Edward Idris Cardinal Cassidy of the Vatican's pontifical council for promoting Christian unity.

PTS faculty members Ellen Charry, Bruce McCormack, Pat Miller, and David Willis contributed essays, and William Harris, PTS archivist, wrote the introductory biographical essay. Contributions also came from Peter Gomes, Gustavo Gutiérrez, Eduard Schweizer, Thomas Torrance, and Robert Wuthnow.

There were both moving and humorous tributes to Dr. and Mrs. Gillespie during the evening of celebration. Alston spoke about the making of the book, and about Gillespie himself, "the pastor with a pastor's heart."

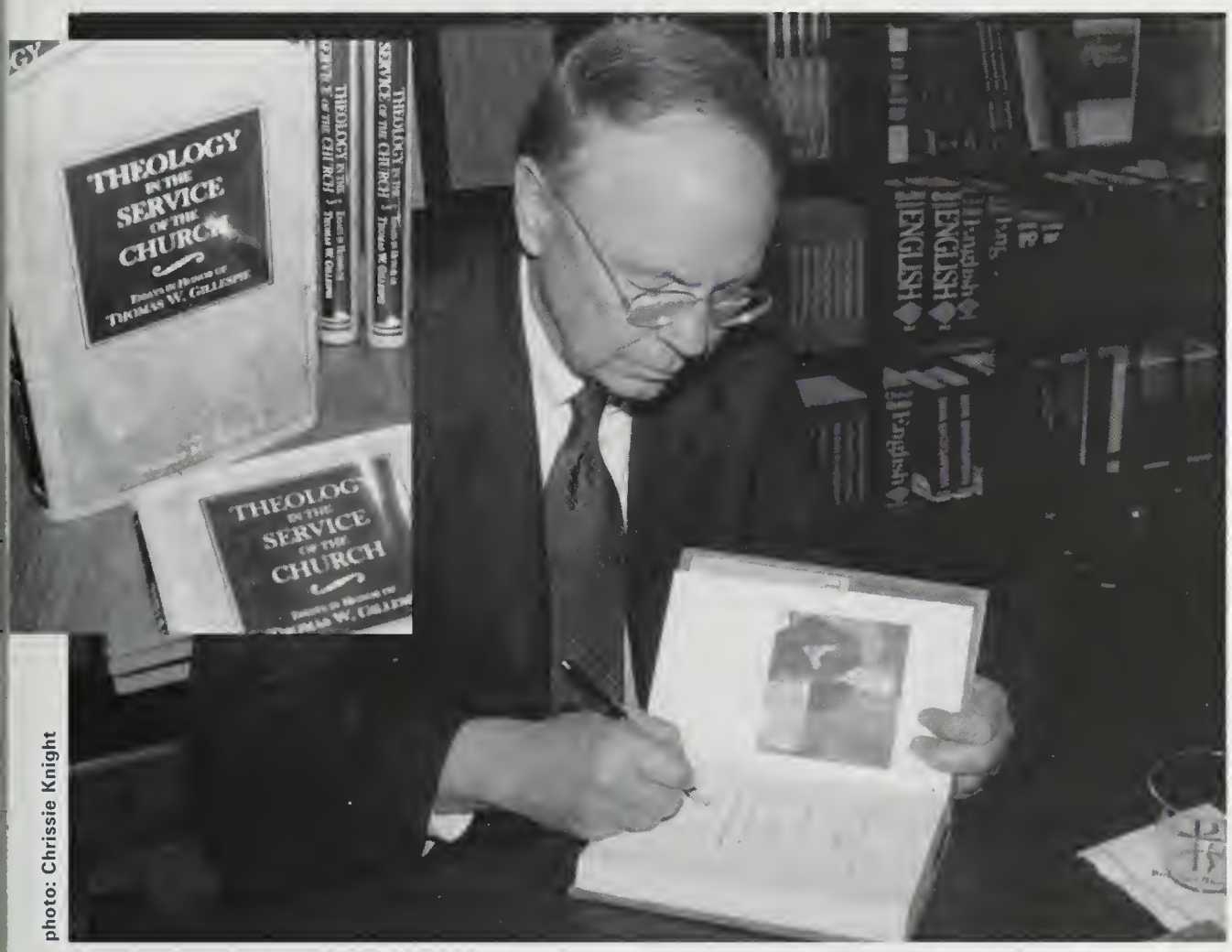


photo: Chrissie Knight

Dr. Gillespie signed many copies of his Festschrift for student buyers at a TBA book signing.

Bryant M. Kirkland, PTS trustee emeritus and former pastor of the Fifth Avenue Presbyterian Church in New York City, gave tribute to the Gillespies on behalf of the Seminary and the church. He recalled meeting Gillespie the "master preacher" at a Whitworth College convocation. Kirkland also spoke of Gillespie's pastoral heart, his executive skills, and his scholarly ability, calling him a "pioneer of the spirit."

Daniel Migliore, PTS's Charles Hodge Professor of Systematic Theology, spoke on behalf of the faculty. In an address to be published in full in *The Princeton Seminary Bulletin,* he noted Gillespie's "unwavering commitment to theology in the service of the church.... Tom's emphasis...has been primarily pastoral and reflects his many years of service as a pastor. He has stressed the need to recover the objective content of the faith by a generation that has largely lost touch with it. Beyond this, he has concentrated on the spiritual formation of students as an absolutely necessary ingredient of theological education and church leadership for the future."

The Rev. Cynthia A. Jarvis, pastor of The Presbyterian Church of Chestnut Hill in Philadelphia, Pennsylvania, famed for her rhyming ability, wrote a limerick to mark the occasion. The final stanza reads:

In the places, by God's leave,
  Tom has gone,
He's been accompanied by another
  carpenter's son
Who has kept him from falling,
And confirmed each new calling.
Now says Christ to his servant,
  "Friend, well done."

The festive evening ended with the honoree talking with those present as he autographed their copies of the Festschrift, hot off the press. Alumni/ae and friends can order the book through the Seminary's Theological Book Agency. Call 609-497-7735 or email books@ptsem.edu. The cost is $29.75.



Institute of Theology
Summer 2000
on the Princeton Seminary campus

Week One: June 12–16
Week Two: June 18–22

Sponsored by Princeton Seminary, the Board of Ministry of the Church of Scotland, and St. Mary's College of the University of St. Andrews

For more information or to register, contact the Center of Continuing Education at 609-497-7990.

on&off Campus

New Faculty Publications

Abigail Rian Evans has authored *The Healing Church: Practical Programs for Health Ministries,* published by United Church Press. She has also written a chapter titled "Should Human Cloning Be Permitted? No." in *Does God Care How We Make Babies?* edited by Donald Messner and Sally Geiss and slated for publication in the fall of 2000, as well as a chapter for *Theological Implications: Human Cloning,* edited by Ronald Cole Turner and titled "Saying No to Human Cloning." Evans has also authored several entries in the *Dictionary of Pastoral Studies,* which is being published by SPCK in London, and has written a monograph for the American Association for the Advancement of Science and Institute for Civil Society titled *Stem Cell Research and Applications: Monitoring the Frontiers of Biomedical Research.*

The Heart of Black Preaching, by **Cleo LaRue,** has been published by Westminster John Knox Press.

Inn Sook Lee is coeditor, with T. D. Son, of *Asian Americans and Christian Ministry,* published by Voice Publishing House.



photo: Jay Gardner

Seminary Appointments

The Seminary announces the appointment of the Reverend R. Scott Sheldon to the position of director of development in the Office of Seminary Relations. Sheldon will be responsible for increasing the Seminary's donor base and the institution's annual and capital support. Since 1996 he had been the program director for congregational life at the Center of Continuing Education.

Lisa E. Hess, PTS Class of 1996 and current Ph.D. student, has been named acting program director for congregational life at the Center of Continuing Education. Her appointment begins June 5, 2000.

Faculty and Administrator Accolades

Associate professor of New Testament **Brian K. Blount** will join Walter Brueggeman and William Placher as a leader of the 2000 conference of the Covenant Network of Presbyterians November 2–4 in Pittsburgh, Pennsylvania. As keynote speakers, the trio will address the topic of biblical authority and the church. Blount has also been named as one of the preachers at the 2000 General Assembly meeting of the Presbyterian Church (USA) in Long Beach, California, in June.

January 31–February 2, professor emerita **Jane Dempsey Douglass** delivered the Thomas White Currie Lectures, "Emerging Visions of Christian Unity around the World," at Austin Presbyterian Theological Seminary.

Professor **Scott H. Hendrix** has been selected as a 2000–2001 Henry Luce III Fellow in Theology. One of the premier fellowship programs for theological scholarship, the Luce Fellows program identifies leading scholars in theological studies and provides them with the necessary financial support and recognition to facilitate their work.

George Hunsinger, director of the Center for Barth Studies, presented a paper titled "Justification and Sanctification in the Theologies of Calvin and Barth" at Columbia Theological Seminary's tenth Conference on Calvin Studies, January 28 and 29.

J. Wentzel van Huyssteen was sworn in as a citizen of the United States on January 28, 2000, eight years after joining the PTS faculty. He is thrilled to be an official citizen of his new country, and happy also that the South African government will allow him, his wife, Hester, and daughter, Nina, to retain their citizenship there. Van Huyssteen had a busy January. In addition to becoming a citizen, he presented a paper at the Eighth East-West Philosophers Conference on Technology and Values in the New Millennium in Honolulu, Hawaii.



PCUSA to Offer Welcome Site for 2002 Winter Olympics

When the eyes of the world focus on Salt Lake City, Utah, for the 2002 Winter Olympic Games, they will see more than snow-capped peaks and downhill skiers. The Presbyterian Church (USA) is raising an estimated $2 million to $7 million for the building of a facility that will provide information, hospitality, and a place for worship for visitors from around the world. The welcome center will be located in Park City, Utah, approximately thirty minutes from Salt Lake City.

The project is cosponsored by the Synod of the Rocky Mountains, Utah Presbytery, and Summit Presbyterian Church, a new church development that plans to make the new center its post-Olympics home. Planners also anticipate the facility operating as a retreat and conference center for the denomination. Officials hope to break ground in Park City on June 11, 2000, which is Pentecost Sunday. The project will be completed during the summer of 2001.

PTS alumna Jill Minnich, Class of 1981, is a parish associate at the First Presbyterian Church in Ogden, Utah, site of several Olympic events. Minnich senses enthusiasm among Presbyterians eager to project a positive image of the Presbyterian Church (USA). "It's hard to find Protestant churches in Utah, so the worship and hospitality center will secure a Protestant presence at the games. The center will help people locate churches and will offer pastoral counseling to visitors and athletes on site."

on&off Campus

PTS Alumnus Coordinates Hispanic Ministries Strategy for PCUSA

Roberto Delgado, PTS Class of 1959, is spearheading an effort to help the Presbyterian Church (USA) "have a more effective ministry to and with Hispanics" on a national level. As coordinator of the Hispanic Ministries Strategy development process, Delgado presented a summary report to the General Assembly Council at its February 16–19 meeting. The report outlined the details of the strategy and addressed such issues as evangelization, new church development and redevelopment, community ministries, higher education, and leadership development. Also discussed were the resources needed to help strengthen the areas of concern outlined by the report.

Following the GAC meeting, Delgado reported, "I feel pretty good about this. The summary report is rather long and detailed, yet it still received a positive response from the council." Delgado notes that the strategy will next be introduced to a larger audience during a symposium to be held in El Paso, Texas, April 27–30. Following the symposium, which will include more than thirty workshops on Hispanic ministry issues, the strategy will go before the National Hispanic Ministries Caucus. There it will be amended in accordance with feedback received from the symposium.

Director of vocations at Princeton Seminary, Victor Aloyo Jr., Class of 1989, is a member of the strategy's advisory committee.

Local Muslim Leader Begins Dialogue with Seminary Community

by Kristi Upson

Hamad Ahmad Chebli, imam of the Islamic Society of Central Jersey, addressed the Seminary community in early March as part of the faculty's History Department lectures. Imam Chebli, a native of Lebanon, earned his bachelor's and master's degrees in Islamic studies in Cairo, Egypt. Following his studies, he was an imam in Tripoli, Lebanon, and at the Muslim Association in New Orleans before coming to the Islamic Society of Central Jersey.

His lecture was titled "Islam and Muslim-Christian Dialogue." Chebli outlined the Islamic understanding of the progressing corruption of the world and Islam's Five Pillars, which address such a state. Chebli asserted the teachings of the Koran with humility and with confidence. In addition to his lecture, he was concerned with beginning the dialogue of which he spoke. "I came here with open hands and an open mind to share with you what I have learned through my study and my experience, and maybe we can open a wide door through which we can dialogue," he said.

After his address, Chebli responded to questions. Discussion topics included: the changes imposed on Muslims in a westernized context; the ethical stance of Islam with respect to Jewish, Christian, and Muslim mixed marriages; religious conversion; homosexuality; and Islam's theological understanding of Jesus. Early in the dialogue Princeton Seminary professor Daniel Migliore asked what role forgiveness played in the interrelationship of Christians and Muslims in light of their historically strained relationship. Chebli wove this theme of forgiveness into each of his responses.

The lecture and subsequent conversation proved to be a time of honest grappling with theological, ethical, and social issues. Though the difficult subjects of theological disparity created some tension, dialogue, in Chebli's own words, "is our faithful response to God's Word." Whether that Word be the Bible or the Koran, dialogue is necessary to keep us mindful of our common roots in the God of Abraham, and perhaps to help our "separate tribes" to know one another.

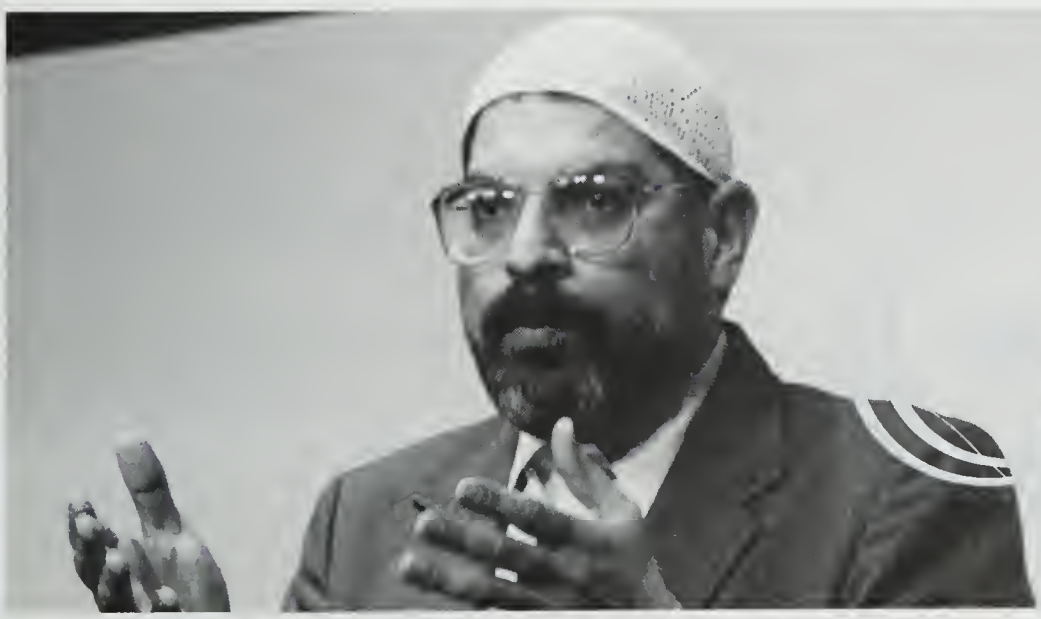


photo: Jay Gardner

Karl Barth Makes Top Ten List

Christian History magazine recently published a list of the ten most influential Christians of the twentieth century. Christian thinker Karl Barth ranked fifth among such notable figures as evangelist Billy Graham, who topped the list, Mother Theresa, who held the fourth spot, and civil rights leader Martin Luther King Jr., who ranked eighth. Barth was the lone systematic theologian to make the list.

PTS assistant professor of pastoral theology and Barth scholar Deborah van Deusen Hunsinger commented that Barth's impact was significant because as a Christian theologian "Barth simply towered over his contemporaries." She also stated, "Anyone who wants to think through substantive theological issues in relation to the pressing issues of contemporary society could find no better guide than Karl Barth."

George Hunsinger, director of the Center for Barth Studies, responded to Barth's distinction by noting that "no one would have been more surprised than Barth himself!" Hunsinger explained, "Barth never set his sights on 'relevance.' If influence accompanied his attempt to be faithful, that is simply a bonus — an added gift of grace."

Barth himself once wrote, "It makes me a little embarrassed to hear 'my theology' spoken of so seriously.... I think that what I am working at is not something more or better than plain and honest theology."

on&off Campus

Join Your Classmates for the Alumni/ae Reunion Gathering! **May 18–19, 2000**

The Rian Lecturer: Dr. William Stacy Johnson (see story on page 16)

Special recognition of the Class of 1950 and the Class of 1975

For more information or to register, call Dean Foose at 609-497-7782.



photos: Chrissie Knight

A Sweet Roll Reversal

Continuing a tradition that began in 1970, several of PTS's male students took to their kitchens in an effort to raise money for Womanspace, a women's shelter in Trenton, New Jersey. The Men's Auxiliary Annual Bake Sale, organized by senior Case Thorp, was held on March 1, kicking off Women's History Month. Thorp commented, "The bake sale is a great way for the men on campus to have some hands-on contact with Womanspace. It is a way for us to support our female colleagues in ministry."

Institute for Youth Ministry Announces Globalization Project

"Young people today are interacting with globalization through media, the Internet, and contact with people from other cultures, whether locally with friends and neighbors or when they travel, for example, on mission trips," says Richard Osmer about the newly launched Princeton Project on Youth, Globalization, and the Church that is sponsored by Princeton Seminary's Institute for Youth Ministry. "Tentatively, our initial research on American youth indicates that this experience of globalization poses a challenge to some youth. They are struggling to make sense of their experience of many different points of view."

Osmer, professor of Christian education and director of the School of Christian Education, is quick to say this is only one of the earliest findings in the American portion of the project. There is much to come. The project spans the globe and aims to construct more effective youth ministries worldwide.

Now detailed online at the institute's site on the Seminary's web page, the project offers the global theological community information that until now has been untouched by researchers. The project editor, assistant professor of youth, church, and culture Kenda Creasy Dean, says, "The research that is online has never been compiled before — anywhere in the world."

The project has three primary goals. It initially aims to develop the first body of theoretical literature that examines trends and relationships between religion, youth, and the impact of globalization. The project seeks to develop constructive responses to issues raised by youth in a global culture. Finally, it attempts to identify salient issues for practical theology related to youth, globalization, and the church in the twenty-first century.

Early indications suggest that the project will take at least three years to complete. The project's output, some of which is currently available online at www.ptsem.edu/iym/globalization.htm, will include literature reviews, a book detailing project finds and proposals, and conferences within each global sphere that will disseminate project findings in culturally appropriate ways.

Nurturing the Laity: An Imperative, Not an Option

The Hispanic Leadership Development and Enhancement Program, which operates from the Center of Continuing Education at PTS, consists of courses and seminars taught in Spanish by ministers and leaders within the Hispanic church community. The program's uniqueness is a focus on the Reformed tradition and its practical application to congregations and communities. Upon successful completion of the three-year program, participants are awarded a certificate in congregational leadership.

"The willingness to open our horizons as a Hispanic people and view the countless opportunities of attaining an in-depth knowledge of practical biblical tenets is a key factor in determining the state of the church and its future," says the Reverend Victor Aloyo Jr., director of the program and PTS's director of vocations.

In the last ten years, the program has graduated more than fifty laypersons who have continued in ministry as Sunday school teachers, small group and Bible study leaders, ordained and installed elders and deacons, pulpit supply preachers, and church administrators. Three participants have continued to pursue their M.Div.s at Princeton Seminary, while ten more are pursuing another three-year course of study developed by the program that prepares them for commissioning as lay pastors. Three of the participants in the commissioned lay pastor program are directly coordinating new church developments.

Established by pastors from New Jersey and members of New York City Presbytery, the program is a shared responsibility of the General Assembly of the Presbyterian Church (USA), the Synod of the Northeast, various presbyteries from New Jersey and New York, and Princeton Seminary.

The intent of the program, as designed by pioneers like PTS professor Geddes Hanson, professor emeritus Alan Neely, and alumnus Abi Castro, Class of 1968, is to make imperative within the Hispanic community and the larger community of faith the notion that a vital church provides its believers with an opportunity to grow in relationship with God and with other human beings. Other PTS alumni/ae involved in the coordination of the program are Milton Nunez-Coba, Class of 1990, Amy Mendez, Class of 1997, and Joanne Rodriguez, Class of 1999.

On May 6, the Hispanic Leadership Development and Enhancement Program celebrates ten years of equipping laypersons for ministry. The program's coordinating committee extends an invitation to the Seminary community to attend *Congreguemonos X,* an annual gathering of Hispanic Reformed/Presbyterian congregations from the Northeast. This year, Dr. Samuel Pagan, president of the Seminario Evangelico de Puerto Rico and a PTS alumnus (Class of 1977), will be the guest facilitator and speaker. The meeting will be held on campus.

on&off Campus






VP and Student Advocate Retires

by Joel A. Lindsey

When Frederick Lansill developed a close relationship with his pastor at the First Presbyterian Church in Burlingame, California, he had no way of knowing that it would radically change his life. Known to the Princeton Seminary community as "Rick," the recently retired vice president for financial affairs was, in 1983, firmly planted with his family and business projects in the San Francisco area. Until, that is, his former Burlingame pastor, Thomas Gillespie, who was by then president of Princeton Seminary, extended an invitation to Lansill to move east and change careers.

"I thought I was as happy as I could be living and working in San Francisco. When Dr. Gillespie asked me to move to Princeton to fill the director of financial aid position, I thought it would be like an early retirement. Little did I know I would work the hardest I had ever worked in my life," Lansill says.

The changes began when Gillespie sought Lansill out because of his deft touch in the world of finances and business. In California, Lansill got his start with the Crown Zellerbach Corporation and quickly expanded his business knowledge by working in higher management positions with companies in and around San Francisco. When the Seminary had an opening for a director of financial aid and associate business manager, Gillespie knew exactly whom to call.



photo: Leigh Photo and Imaging

Rick and Carol Lansill

Lansill admits that his initial feelings about the idea of moving his family to the East Coast to work at a theological institution were mixed. "When he hired me, I told Dr. Gillespie, 'I'll be glad to come to Princeton, but I don't want to get involved with the theology students.'" What Lansill didn't realize at the time was that the job he eventually took put him in direct contact with the Seminary's student population. He recalls being quite alarmed when in September 1984 he entered the Seminary work force as a frequent target for student complaints.

"I didn't know exactly what I'd be doing until I got here," Lansill comments. "I had no experience with financial aid; my children never needed it for school, so I went to Princeton with little or no experience. I tried to be honest with the students that first day in 1984 by telling them that I was new at this career." The rumor quickly spread among the students that "Lansill in financial aid didn't know what he was doing."

Lansill jokes, "I didn't even know that seminary students gossiped!"

What Lansill did not know about financial aid he made up for with an increasingly receptive attitude toward the students on campus. This continued even after his promotion in 1986 to his post as vice president for financial affairs and treasurer. As one of the few unordained administrators, Lansill suspects that his lack of "an official, rigid theological position" made him a more attractive outlet than some for students in need of a listening ear.

"I was often a neutral friend students could trust. I was really their minister because, as a business officer, I was detached from theological judgment in a sense. I ate with them in the dining hall every day for fifteen years. I always took time to see people who wanted to see me. And I always felt I came out of those meetings as the one who gained something positive."

Lansill notes that he could not have imagined early on that "working with ordained scholars and theology students would provide so much joy and excitement." But reflecting on his time at PTS, he says that by far "the richest part of my time was the warm relationships I developed with many students." These students continue to contact Lansill years after graduation.

"Former students call me from time to time to report on their life and their families. I still get calls from students seeking advice about which job to take, or whether to stay in their denomination or not. They bring me their real life problems."

Princeton Seminary professor Donald Capps often witnessed Lansill's problem solving skills. For several years, Capps sat with Lansill and a group of students, faculty, and administrators in the cafeteria during lunch hour to discuss matters of everyday importance to the Seminary community. Capps is quick to point out that Lansill's presence in the group was not by coincidence. "Rick was the draw of those meetings," says Capps. "It was his group, and everybody understood that. He became a fixture in the cafeteria; he was an institutional problem solver."

Librarian for archives and special collections William Harris, who is also a friend of Lansill's, recalls a story that captures Lansill's commitment to students.

"Once a student built and lived in a hut out on the quad as an act of protest of some social issue, and the administration really came down hard on him. Rick admired the student for his commitment and stood up for him in the midst of the ensuing controversy. He was an advocate for the students, and that is something that was not really in his job description as treasurer."

Harris also points out that Lansill is greatly responsible for the beautification and restoration of the campus and its buildings that the Seminary has undertaken over the last several years. "Rick has an eye for beauty and a heart for historical preservation on this campus. He exerted a lot of energy in encouraging the betterment of the entire institution. He gave stature to this campus," Harris says.

Lansill currently lives with his wife, Carol, in Pineville, Pennsylvania, which Lansill calls "the country." They have an active social life through their local church and enjoy being able to spend more time visiting their three children and three grandchildren.

When asked about his adjustment to retired life, Lansill muses, "I miss Princeton, but I'm delighted to be retired. I have a wonderful relationship with my wife, and we enjoy being together. And now I have a chance to start completing the work that has been piling up over the last fifteen years."

on&off Campus

Japanese American Internment Remembered

by Kristi Upson

The Reverend Daniel Ogata, retired Presbyterian Church (USA) minister and guest lecturer in history and sociology at Grinnell College, presented his personal reflections on the internment experience at the Seminary's annual Japanese American internment commemoration, held February 17. The event, sponsored by the Program for Asian American Theology and Ministry, remembered U.S. President Franklin Roosevelt's signing of Executive Order 9066 (February 19, 1942) authorizing the evacuation and internment of Japanese Americans. The long history of anti-Chinese and anti-Japanese sentiment on the West Coast, accelerated by Japan's attack on Pearl Harbor in December 1941, culminated in this form of legislative discrimination. For almost three years, more than 100,000 Japanese Americans were forced into internment camps until they were released in January 1945.

At the age of twenty-one, Ogata was one of those Japanese Americans relocated from his home in Stockton, California, to Rohwer, Arkansas, to one of the ten American camps. Allowed only to bring one suitcase per person, Ogata's family was deprived of property, belongings, and honor. In the camps, professional, skilled, and common laborers made $19, $16, and $12 a month, respectively. With these scarce resources, they were to supply their families with clothing and incidentals. For three and a half years, Ogata and his family survived under these conditions.

Ogata said that "the most disappointing thing was the church." The local Friends meeting was the only sympathetic congregation, bringing clothing, incidentals, and books for the schoolchildren. Additionally, after being released, Ogata and many of his fellow Japanese Americans struggled to find a church that would welcome them. They were ignored by both congregations and pastors. Even after graduating from seminary, Ogata experienced discrimination in fifteen interviews before accepting a call in Clinton, Iowa.

Ogata finds value in telling his story and remembering this period in American history as a means of preventing such discrimination from occurring again. Princeton students, faculty, and staff welcomed his presence as an opportunity to learn about this often-forgotten event and to witness a model of forgiveness and healing.

Suffer the Little Children

The forty boys and girls who spend their days playing and learning at Princeton Seminary's Center for Children, as well as the hundreds of children who will come after them, will be able to thank a woman they never knew.

Her name is Carol Gray Dupree, and she was the daughter of the Rev. Dr. William R. Dupree (PTS Class of 1946) and his wife, Margaret J. Dupree. Carol died on November 29, 1999, at the age of forty-four after a long and courageous battle with cancer.

"One of Carol's last wishes was to work with children," said her father. "She didn't have children of her own, but she adored her two nieces and three nephews and was adored by them. She told me a few months before she died that she so much wanted to work with kids, and now she wouldn't be able to."

But her dad promised her that he would make her wish come true. After her death, the Duprees made a gift of $300,000 from Carol's estate to establish an endowment fund for the Center for Children. The center will be named the Carol Gray Dupree Center for Children in her memory.



Carol Gray Dupree

The gift will provide funding in perpetuity that will benefit the children of Princeton Seminary students, faculty, and staff, including children of students from overseas.

Bill and Margaret Dupree, who will travel to Princeton from their home in Loveland, Ohio, on May 16 to attend the dedication of the center, believe the endowment is a fitting memorial to their youngest daughter. They are gratified that others have already made contributions to the fund.

The Presbyterian Church of Los Gatos in Los Gatos, California, where Carol was an active member, a Sunday school teacher, and a youth leader, has made a gift, as has Acuson Corporation in Mountain View, the company for which Carol headed up a sales division in market development until ten days before she died.

Even before the Duprees' gift, the Center for Children had planned to expand its enrollment capacity from forty to fifty-five children, according to director of housing and auxiliary services Steve Cardone. To accomplish that goal, the Seminary plans an addition to the building, with expected completion by the start of the 2001–2002 school year.

A HUNDRED YEARS FROM NOW
IT WON'T MATTER HOW MUCH MONEY I HAD,
WHAT KIND OF HOUSE I LIVED IN,
OR WHAT KIND OF CAR I DROVE.
WHAT WILL MATTER IS THAT THE WORLD
MIGHT BE A BETTER PLACE
BECAUSE I WAS IMPORTANT IN THE LIFE
OF A CHILD.

(AUTHOR UNKNOWN)

For Bill and Margaret Dupree, their gift allows them to remember a beloved daughter and to extend her love to the daughters and sons of parents who need caring Christian child care. "I couldn't be happier to join our love for Carol with my love for the Seminary that has meant so much to me through the years of my ministry," said Bill Dupree.

For information about making a gift to the Carol Gray Dupree Center for Children Endowment, contact Gene Degitz, vice president for Seminary relations, at 609-497-7750.

Breaking the Chains

WARC aims for global representation and global justice

by Kent Annan



Setri Nyomi, far left, is the first African general secretary of the World Alliance of Reformed Churches. Nyomi is standing with, from left to right, his wife, Akpene Esther, Archbishop Desmond Tutu, and Leah Tutu.

"The major historical significance of my being the first African named general secretary is the affirmation that the World Alliance of Reformed Churches (WARC) is truly a world alliance," says Setri Nyomi, a 1991 Ph.D. graduate of Princeton Seminary, as he begins his five-year term. "I happen to be African, and I celebrate this coincidence for all people of African descent. But I am happy for our entire constituency, not just the African part."

"I'm delighted that Setri is African," says Jane Dempsey Douglass. "Three-fourths of our Alliance churches are from Asia, Africa, and Latin America. I'm glad they will be represented on this level." Douglass — former president of WARC, current honorary member of WARC's General Committee, and PTS professor emerita — has worked with Nyomi and thinks he will serve excellently in his new role.

In April, Nyomi assumed the top position of a vast organization. WARC is a network of more than two hundred Congregational, Presbyterian, Reformed, and United denominations. It links more than seventy-five million Christians in more than one hundred nations. Through councils and committees, WARC writes theological position papers, studies issues affecting church and society, sends delegates to address injustice in the nations of member churches, represents Reformed churches in bilateral dialogues with other Christian traditions, and holds consultations to discover how Reformed churches can minister together more effectively.

Its stated mission is "to strengthen the unity and witness of Reformed churches, to interpret and reinterpret the Reformed tradition, to work for peace, economic and social justice, human rights, and the integrity of the environment, to promote fully inclusive community, and to further dialogue with other Christian communions and other religions."

WARC's history traces to London in 1875 with the formation of the Presbyterian Alliance, an ecumenical organization of forty-nine churches located primarily in North America and English-speaking Europe. The Presbyterian Alliance sought to strengthen its members and coordinate global and local missions. In 1970, the Presbyterian Alliance joined with the International Congregational Council (est. 1891) in Nairobi, Kenya, to form WARC.

How quickly the pages of history read; how important the turn of each event. Nyomi's appointment is monumental — but not shocking — because it results from 125 years of global development. "My election as the first non-European marks a milestone in the realization of WARC's history," he says. What started as predominantly white, European-American organizations with global visions have converged into an organization with 165 of its 216 member denominations from Africa, Asia, the Caribbean, Latin America, the Middle East, and the Pacific. WARC's twenty-six-member executive committee reads like a United Nations roster. The current president is from Taiwan. The last general secretary was from the Czech Republic. Nyomi is Ghanaian.

The central office is now in Geneva, Switzerland — appropriate as this was Calvin's city, a city of the Reformation, and WARC's churches find their origins in the Swiss Reformation. Nyomi's April 9th installation service was held in St. Pierre Cathedral, once the church of Calvin.

President Gillespie attended the service in this twelfth-century cathedral, affirming the close and lasting relationship between PTS and WARC. For though Nyomi is the first African general secretary, his tie to Princeton Seminary is not unique. "Seminaries, particularly Princeton Seminary, have had a historical commitment to WARC since the beginning in the 1870s," says Nyomi.

Should they be paying interest to the world's wealthiest nations?



photo: Betsy Flowers

"The relationship is important, and I want it to continue."

John Mackay and James McCord, both former presidents of the Seminary, were also presidents of WARC. William P. Thompson, a member emeritus of PTS's Board of Trustees and former stated clerk of the General Assembly of the United Presbyterian Church (USA), was president. And Jane Dempsey Douglass was the first woman to serve as president (featured in the winter 1996 *inSpire*). Many PTS alumni/ae have served and continue to serve WARC on committees, as consultants, and as ministers of Alliance churches.

But more than preserving a historical link, Nyomi hopes that the Seminary and WARC will continue to work closely together on their central mission: transformation. "Men and women who are being prepared for the ministry by seminaries are called to be instruments of transformation," says Nyomi. "WARC is committed to being an instrument of transformation. Therein lies our convergence."

Concretely, Nyomi hopes that PTS will continue to train American and international ministers to give their parishioners a global perspective on ministry, and to prepare people for ecumenical ministries.

With the theme "Breaking the Chains of Injustice," WARC's current agenda emphasizes unity, justice for all creation, and partnership in God's mission. These emphases were affirmed in 1997 at WARC's twenty-third General Council in Debrecen, Hungary.

WARC's emphasis on global justice is not new. Among other battles, WARC churches have fought against injustice toward Native Americans in the late nineteenth century, against apartheid in South Africa, and for women's rights.

The current theme is taken from Isaiah 58:6. "The mandate comes from the Bible," says Nyomi. "We who have been redeemed by God through faith in Christ receive this mandate. In gratitude to God we offer ourselves in service, and we join in what God is doing in our world today. We are committed to God, but stopping only at Christ would be too narrow a focus. Our looking at God must also lead us to look at God's people. If one has closeness to God, then one is concerned about suffering people. The two must be together."

For Nyomi, this touches close to home; the chains are wrapped tightly around Africa. "I am an African Reformed Christian," he says. "And I come from a part of the world where the evils resulting from socio-economic injustices affect humanity the most. I am aware that I bring a strong sense of identification with people who struggle under all kinds of injustices in the South, the two-thirds world."

One example is the disastrous impact of the debt crisis on Nyomi's home continent. Speaking of the effects of debt shouldered by African nations, Nyomi believes countries of the South are servicing debts that were unjustly procured. Money was often gained or used in corrupt ways. And now the poorest nations are left to service the debt, which further impoverishes them. Meanwhile people lack food, education, and sanitary living conditions. This is not an abstract economic puzzle. This is a matter of life and death.

To fight such systemic, global problems, WARC voices its concerns both to its churches and to the planet's power brokers. With its current mandate to break the chains of injustice, the Alliance calls for specific actions by the United Nations, the World Trade Organization, the International Monetary Fund, the World Bank, and national governments, among others, that WARC believes will alleviate suffering and move the world closer to socio-economic justice.

These actions include recommendations that: governments and other organizations review their actions in light of their effects on the most vulnerable countries and people; the International Monetary Fund attach humanitarian conditions to future loans; the United Nations establish international codes of conduct for transnational corporations with regard to labor standards, product safety, and environmental protection; and the global community find a comprehensive and lasting solution to the debt crisis.

WARC views these matters as much more than just a ministry or a continuation of its tradition. "The quest for economic justice touches upon the integrity of our faith as churches and as individuals," reads its statement on Reformed Faith and Economic Justice.

Thus framed, churches from the North (or "developed nations" in the northern hemisphere) stand to benefit as much from "the quest for economic justice" as churches from the South because it is not just about redistributing wealth, but a matter of "the integrity of our faith." Robert Dykstra, assistant professor of pastoral theology at the Seminary, has been a friend of Nyomi's since they were both Ph.D. students at PTS. Asked about how churches in the North will gain from Nyomi's appointment, Dykstra says: "Setri will bring a prophetic edge. He comes from a different world with different problems than ours. This will be helpful [to the churches of the North]. He can show us who we are by bringing us a different perspective."

Giving people the right perspective through education is precisely what Nyomi considers WARC's most important role in this effort toward justice. The effects will have local and global impact: "After learning more about the situation, I think people will ask the basic question, 'What does God now call us to do?' Then we realize that we cannot stay silent, but must act. Sometimes this awareness will lead to action in local communities, for example in inner-city America. It could also lead people to rise up and

demand from their powers that they cancel debts because this is a matter of life and death in places like Africa, Asia, Latin America, and the Caribbean. There are actions to be taken and advocacy roles to be played."

Imagine sitting down at your desk on your first day of the job, getting ready to lead an organization that consists of, gulp, seventy-five million people that has the not-so-modest goal of, gulp, global justice. When asked whether he is intimidated by the scope of his new job, Nyomi responds that he has God's call to Moses on his mind. Likening his own situation to that of Moses, he says, "It is God who leads and stays with the people and the leadership." Welcome assurance, indeed.

Nyomi comes to the job strengthened by his desire to serve God, by his family, by his past ministry experience, and by his education. He is also encouraged by the team he will work with.

The experience of God's faithfulness propels him into this venture. He says he is happy to start the new role because it is an opportunity to serve, and "serving is the one thing that I know I'm called to."

Also, Nyomi is grateful he did not arrive in Switzerland alone. He moved to Geneva with his family in late February. Nyomi calls his wife, Akpene Esther, "an amazing support through her quiet prayers and her friendship." They have three children — Kekeil, a twenty-one-year-old woman who is studying at Berea College in Kentucky, Nunana, a twelve-year-old boy who was born in Princeton, and Xoeseko, a four-year-old boy.

For the Nyomi family, moving is not new. International experience has prepared them for the scope of the task. Setri Nyomi knows America especially well because of his years studying and serving in the States. "Setri is a good bi-culture person," says Dykstra. "He grew up in a Presbyterian church in Ghana. He also has a clear sense of the Presbyterian Church in the United States. He has traveled extensively here. I think he knows the church here as well as any African or person from outside America could."

Nyomi studied for his master's at Yale Divinity School and then for his Ph.D. in pastoral theology at Princeton Seminary. After returning to Africa, he served as a minister in the Evangelical Presbyterian Church in Ghana. He has also worked with the All Africa Conference of Churches as a senior executive with responsibility for theology, education, and family life and as coordinator of the Selfhood of the Church unit.

Douglass says, "He is a very gifted young theologian with broad experience in the Reformed family and important ecumenical experience. He has a great combination of knowing the Reformed family well and caring about the place of the Alliance within the broader ecumenical community."

Also evident through Nyomi's ministry have been his concern for social justice and his activism. Donald Capps, professor of pastoral theology at PTS, recalls Nyomi's Ph.D. dissertation. "He was a very gifted student," says Capps. "He wrote an interesting dissertation on pastoral care and the 'acts of God.' People in Ghana were losing their land to soil erosion, land that had been in the family for many years. He focused on pastoral care on the one hand and also on figuring out a way that the churches or government could intervene so that this erosion could be stopped."

The list of Nyomi's gifts and experiences as a theologian, pastor, student, and social activist reads like a fit resume for the job.

When asked as one with extensive experience in WARC what advice she would give to Nyomi as he begins his term, Douglass says, "I would advise Setri to come to know and trust the remarkable leaders of Alliance churches around the world. He will find much courage and confidence in these leaders as he gets to know them."

Leaders and members of Alliance churches around the world can also look forward to working with Nyomi. With his leadership they, as a world alliance, can courageously confront the devastating problems of global injustice. And for both Nyomi and the seventy-five million members of WARC — as for Moses before them — ultimate hope and confidence is secure in the God they serve. ▮

WARC's web site is www.warc.ch. Their address is WARC, P.O. Box 2100, route de Ferney, 1211 Geneva 2, Switzerland. Setri Nyomi can be reached at sn@warch.ch.

When asked how he hoped readers of this article would respond to learning more about WARC, Nyomi said, among other things, that he hoped they would learn more about WARC's *processus confessionis,* a declaration made by WARC at their 23rd General Council. Here it is — followed by part of an explanatory document.



Confessing Christ in an Unjust World: A *processus confessionis*

The *processus confessionis* calls member churches, at all levels of their life, to educate and motivate people of faith to work toward justice for all creation. The specific contribution WARC hopes that its member churches will offer to the Christian search for economic and ecological justice is to see this not only as an ethical imperative but also as a foundational matter of faith and spiritual life. The active commitment to justice for all creation is fundamental to our confession of faith as Reformed churches who believe in the sovereignty and justice of God for the whole created order.

The following is from an explanatory document about the above statement:

Three important terms are used in the resolution. The first is "confession." The General Council declares that global economic injustice and environmental devastation is not merely an ethical question: it challenges the integrity of our Christian faith. The second is "education": we cannot leave this subject to the experts. The whole church needs to learn about these issues and to address them in practice, because they are intimately related to our faith. The third is "all": all WARC member churches at all levels. This means that the process should be a church movement at all levels.

Scripture tells us: "No one can serve two masters. You cannot serve God and mammon." (Mt 6.24) We are called to choose this day whom we will serve. (cf. Joshua 24.15) This is the context in which the World Alliance of Reformed Churches calls for a *processus confessionis.*

What can member churches do, and how? A letter from a church in Cameroon gives an idea: "What I have already done is that I have made photocopies of the small WARC booklet and sent them to all the groups in my presbytery. I am organizing workshops on that in Yaoundé in May, and in Garoua in April. I hope to invite 30 to 40 youth leaders, and this will open up constant discussion on WARC issues." This is exactly what the Alliance resolution expects from member churches at all levels, in order to implement this decision. WARC will do all it can to assist member churches to engage in this process, but the important thing is the engagement itself.



Transformative Truth

Three new PTS faculty members discuss Romans 1:16

by Kent Annan
Photos by Chrissie Knight

A theologian, a biblical scholar, and a historian sit down to discuss the Gospel.... A bad way to start a joke, but a good way to introduce three of Princeton Seminary's newest faculty members: William Stacy Johnson, C. Clifton Black, and Scott H. Hendrix.

Over lunch in the cafeteria, students already praise and critique them, observations running from theological nuance to teaching style to fashion sense. In a relatively short time, students have come to know them well. So how to introduce the new professors to those who don't daily interact with them on campus?

Professors Johnson, Black, and Hendrix exchanged ideas for ninety minutes over coffee and juice in a small reading room in Luce Library. They focused the lenses of their different perspectives, disciplines, and denominations (Presbyterian, Methodist, and Lutheran, respectively) on what unites them to each other and to their faculty colleagues, to students, to alumni/ae, and to the rest of the church: the Gospel of Jesus Christ. The discussion (edited for space) focuses specifically on Romans 1:16.

More than just introducing themselves, the new professors wrestle with what it means for us to be unashamed of the Gospel today.



> **"For I am not ashamed of the Gospel;
> it is the power of God for salvation
> to everyone who has faith,
> to the Jew first and also to the Greek."
> Romans 1:16, NRSV**

The Gospel and today's church

Hendrix: I do not think today's church is ashamed of the Gospel. I understand by the Gospel the message of salvation through Jesus Christ that brings freedom and the presence of the Spirit. Challenging as it may be in our culture, the churches are seeking effective ways of proclaiming that message, and they are proclaiming it publicly and faithfully.

Johnson: We misread Romans 1:16 if we psychologize it. The emphasis is not on Paul's state of mind but on the fact that the Gospel is the power of God unto salvation, a salvation Paul conceives as an imminent, future deliverance from the destruction of sin. The verbal form that we translate "ashamed" comes from an active verbal form that means "to be put to shame." What Paul is affirming here is his conviction that the Gospel will not put him to shame. The Gospel is something upon which he has staked his life, knowing that, in the end, it will vindicate him. So to capture these nuances, we might translate the phrase something like, "for I am not shamed with respect to the Gospel."

Black: I think one of the perennial tasks for the church, and for theological seminaries that operate with a sense of accountability to the church and to the Gospel, is to remind themselves of how much shame was attached to the Gospel in Paul's day. The Gospel is focused on a crucified Lord, and the crucifixion was a most shameful way to die. In I Corinthians, Paul reminds the Corinthians, and also us, that the Gospel we know through the cross of Jesus Christ actually upends reality and how the world conventionally looks at reality. It undermines our deployment of power, our appreciation of and use of knowledge, and our idolatry of messiahs other than the crucified Christ. We need to regularly remember how shameful the Gospel was. We should not domesticate the Gospel, not rob it of its scandalous power.

The Gospel — from Paul to the Reformation to the postmodern

Black: For Paul, the Gospel fundamentally shifts reality and the way we think about everything. In the Gospels, a recurring motif is how difficult it is for the disciples to get on board with Jesus, who is handing them a cross and leading them to Golgotha. They don't follow Jesus out of a sick, masochistic desire to destroy themselves, but precisely because through the cross they know the God who pours himself out, a messiah who is completely self-donating for his disciples and for the world. The promise is that in the word of the cross God is restoring us, drawing us ever incrementally — and sometimes dramatically — into that splendor for which we have been created and of which we are sometimes frightened.

Hendrix: In the Reformation period, this verse was used indirectly by Martin Luther to argue for restoring the Gospel to the center of the church's life and proclamation. In his Romans commentary, Luther implies that the pre-Reformation church had become ashamed of the Gospel. He meant that the church had displaced the cross of Christ from the center of its life and faith. The goal of the Reformers was to restore the Gospel of Christ to the center of the church. That meant changing the preaching of the church, reforming the sacraments, and also reforming the piety of Christians, the way they lived. To a large extent it meant overhauling the kind of late medieval piety to which most Christians were accustomed, and making faith in Christ and those religious activities that promoted faith in Christ the focus of Christian piety. Luther wanted to bring the Gospel front and center to Christians again.

> **"The Gospel is focused on a crucified Lord,
> and the crucifixion was a most shameful way to die."**





C. Clifton Black joined the Seminary faculty in 1999 as the Otto A. Piper Professor of Biblical Theology. He came to Princeton after teaching for ten years in the Perkins School of Theology at Southern Methodist University, and for three years at the University of Rochester. Black specializes in the Gospel of Mark and wrote *Mark: Images of an Apostolic Interpreter.*

tures, philosophies, or religions. Some are fearful of these changes. However, to the extent that postmodernity has engendered a mood of radical questioning in our society, it has also provided the occasion for a new hearing of the Gospel —this Gospel that judges us, and, in judging us, saves us and will not leave us shamed.

Black: Recently in class we were looking at the end of Matthew's Gospel where it says, "All power in heaven and on earth has been given to [Jesus]." Does the church today believe that? Does it act out of the conviction that a living Christ really does hold our future, the church's future, and the future of the world in hand? When we slip into reductionism, fear, or confusion, the Gospel reminds us that, contrary to what some postmodernists would say, the world and life are not meaningless. At the center — the very center of all life and all creation — is a God who loves us in a crucified way, in an utterly self-giving way.

I realize that pastors today are in a different situation, but regular commentary on social and political matters in Bible studies and in sermons is a legacy of the Reformation tradition. Clergy need not push a particular party line, but they can raise awareness about the public implications of the Gospel. To be unashamed of the Gospel in the political realm means to be unafraid to make applications of our faith in the public realm, even though we must not insist that our position is the absolute truth or that the Gospel can be reduced to a political stance. Romans 1:16 does not say the Gospel is an ethical teaching, a religious system, or a political position, but rather the power of God. That power went public, and the Reformation gives historical precedent for public involvement by Christians and by Christian pastors.

Johnson: We've had a tendency to relegate religion to a private sphere. This split

"Maybe we need to be a little less invested in advancing our own truth claims about the Gospel,







Johnson: Postmodernity is a vague term that signals the intense questioning of modernity that has picked up steam in the waning decades of the twentieth century. In this questioning, postmodernity redefines rationality, doubts whether there is objective truth, and points out the fallibility of all knowing. There is also an emphasis on how power and social conditions affect the self. The hypocrisies of Enlightenment reason are revealed — especially the violence that this reason has sometimes induced, and its exclusion of the marginalized. There are other characteristics, too. But perhaps the most telling sign of postmodernism is a reticence to make claims of knowing the "totality." Instead, many postmodernists respond with an interest in and concern for the "other." For example, rather than making claims about all of truth and the whole universe, a postmodernist can admit to having a limited perspective, and then seek to learn more about the perspectives of other people, cul-

The Gospel and politics

Hendrix: When we consider the Gospel and politics historically, we notice immediately that our period is very different from the Reformation. The Reformation was a public, political event. There was no separation of church and state in the sixteenth century, and it would never have occurred to pastors or to Reformers in the sixteenth century to be silent on social and political issues. They spoke out automatically about local politics, about what was going on in the next duchy or the next city or the next kingdom. between the public and the private has been most problematic for modern religion. Some reduce the Gospel to an anodyne that makes us feel good, and so then religion and religious worship become just others in a series of consumer products. The Roman Catholic theologian Johann Baptist Metz has complained that in modern religion God has no recognized public realm. Nevertheless, we know that the Gospel of Jesus Christ, who was tortured and executed between two political insurrectionists, always has a political thrust, calling powers and principalities into question, especially, I suspect, those powers in which we are most invested.

Black: I think in worship the church is constantly reminded, if the church is worshiping faithfully, that no aspect of ordinary existence remains untouched or hermetically sealed from God's love and the power of the Gospel. God cannot be shut out or privatized. "The earth is the Lord's and the fullness thereof." We've tried to shrink God

down into a manageable size that would allow us to live our lives in a compartmentalized way without bringing the pieces together. With respect to politics, we should not forget — and I don't think that the authors of the New Testament did, because it was so real for them — that the cross was a political execution. It makes all the difference in the world that Jesus didn't die by being run over by a chariot outside of Jerusalem, or after living to a ripe old age. He died as he lived. And how did he live? He lived as one who constantly reminded his heirs, as he still reminds us, that both the powerful and the powerless are deeply in need of a healing that refocuses our politics and our religion in alignment with God's justice and mercy.

The Gospel and pluralism

Black: I sometimes wonder if pluralism looks especially daunting to us now because, truth be told, we are on the ragged edge of the dissolution of Christendom. When Christianity was born in the first century, it was a minority voice. It was a child's whisper in the bubbling cauldron of cacophonous religious and philosophical voices of every stripe. If the numbers in mainline Christian denominations in North America continue to dwindle, in an odd way that could put us in an analogous situation to that of the early Christians. In that kind of minority situation, you make your claim for the truth that has seized you, with a sense of due modesty that comes from recognizing your own fragility and the limits of a particular expression. You bear witness to the Gospel through what you say, through how you act, fully expecting and, indeed, hoping that those from other religious perspectives will tell you how the world looks to them. Part of the Christian testimony is that we love and respect, listen to and care for, other persons — even if they do not share our beliefs.

Hendrix: On this point, the first-person pronoun in Romans 1:16 strikes me. I may be stuck with the universal claim of the Gospel, but I do not have to be put to shame by this claim because of the way in which I bring the Gospel to others. Rather, I can find ways to understand it and to articulate it for others that will affirm them instead of belittling them. I can invite response instead of silencing others with the Gospel's claims. This articulation is my own, and it does not need to disrespect another person's conscience or religion. As long as I speak in this way, my claims about the Gospel need neither shame me nor intimidate other people.

Johnson: We need to remember that the Gospel itself comes to us in many forms, in an open-ended way. We have this treasure in earthen vessels of differing, and sometimes even conflicting, configurations — the Gospel according to this evangelist or that evangelist, the Gospel construed within different theological frameworks. Unfortunately, instead of embracing these many forms, the church has a dark history of anxiety over the truth of its own truth claims, resulting in intolerance toward the truth claims of others. Too often theologians have been in the business of reducing cognitive dissonance and bending the Gospel to suit self-interested goals. Maybe we need to be a little less invested in advancing our own truth claims about the Gospel, and more invested in the transforming power of the Gospel itself. The Romans passage does not say that the Gospel is a "truth claim" for everyone who has faith, but that the Gospel is the power of God unto salvation. In shorthand form, the Gospel proclaims that the God of Israel has raised Jesus Christ from the dead. Or to put it another way, the God who is for humanity and with humanity in Jesus Christ calls human beings, by the Spirit's power, to be for and with the "other." Hence all dialogue and interaction with those outside the church must not fail to embody the grace of God in Jesus Christ. Let me add, parenthetically, that the passage speaks of God's power "to the Jew first, and also to the Greek." In other words, the Gospel is the engrafting of us Gentiles within the gracious covenant God first made with Israel. In a postmodern, post-Holocaust age, the first issue in interreligious dialogue has to be a recognition of our sibling relationship with Israel, on the one hand, and then, on the other hand, our acknowledgment that the particular calling



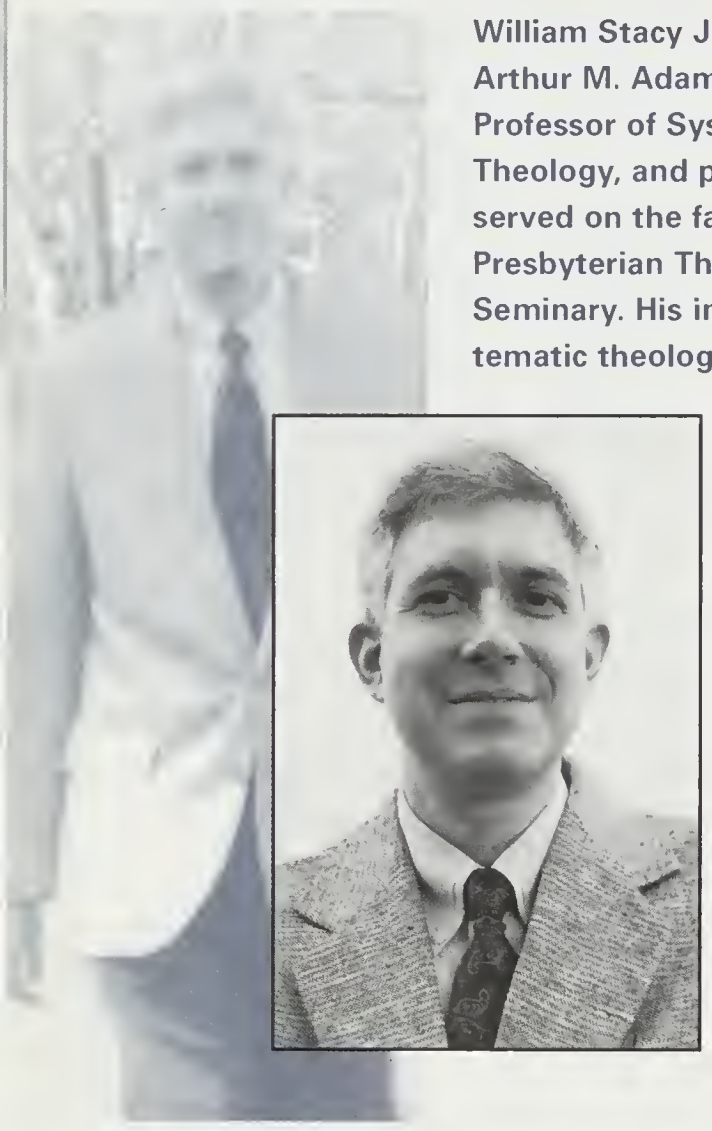


and more invested in the transforming power of the Gospel itself."

Scott H. Hendrix is the James Hastings Nichols Professor of Reformation History and Doctrine. He specializes in the European Reformation, and wrote *Tradition and Authority in the Reformation,* a collection of seventeen original essays on the Reformation. Hendrix is currently completing an introduction to the Reformation titled *Rerooting the Faith: The Reformation in a Christian Culture*.



"...Romans 1:16 stands near the beginning of Christianity and the history of Christianity is about this verse."



William Stacy Johnson is the Arthur M. Adams Associate Professor of Systematic Theology, and previously served on the faculty of Austin Presbyterian Theological Seminary. His interests in systematic theology include the theologians of the Reformation and the contemporary significance of their work. He is the author of *The Mystery of God: Karl Barth and the Postmodern Foundations of Theology.*

of God on our lives is for the sake of the other. Our election, in short, is not to a special status but to a special service.

Black: So maybe religious conversation that is consonant with the Gospel is a conversation that reflects the gift of gracious love that we have known through the Lord Jesus Christ. Articulation of the Gospel is an expression of the peculiar gift that has been given to Christians.

Johnson: I think we are saying much the same thing. As Christians, we are not in a position of standing above the other, but in humility we engage the other with that same grace with which God in Christ has engaged us.

Black: But the other trap that we can and often do fall into is a humility that deteriorates into functional cowardice. In that case the church, for whatever reasons, capitulates and in effect reconfigures the message of the Gospel into a bland un-Gospel that sounds just like what everybody else is saying. It's the flip side of the arrogant posture by which Christianity in its darkest moments has promoted conversions at sword point.

The Gospel and teaching at Princeton Seminary

Johnson: I think we always have to remember that we are a school of the church and that our primary responsibility is to give ourselves in behalf of our students. We are mentors of future pastors and church leaders. While we must pursue a rigorous academic enterprise, we do so for the sake of this Gospel that does not leave us shamed, this Gospel that we wish to equip our students to embody and proclaim.

Black: In the Eastern Orthodox Church, Evagrus of Pontus once said, "The true theologian is the one who prays." Prayer and piety, among academics, may be our last great taboos. However, as a teacher I must not forget that I am ultimately accountable to God, who wants to meet me in prayer. If my scholarly work lacks the discipline and the replenishment of prayer, almost instantly I become a banging gong, a clanging cymbal.

Hendrix: I try not to teach in a way that will foster Christian triumphalism, and I think there is a danger of triumphalism in Romans 1:16. On the positive side, Romans 1:16 stands near the beginning of Christianity and the history of Christianity is about this verse. It is not only about the people who stood up like Paul and said, "I'm not ashamed of the Gospel," but it is about the power of God that has been at work in all believers, the meek as well as the bold. I want students to realize they belong to a communion of saints that both includes their local congregation and extends throughout the history of Christianity. We are the custodians of a message that points to the power of God and the way in which that power has worked throughout the ages to promote justice, restore creation, and lead to the kingdom of God. ▮

For Further Reading

After the interview, the professors were asked what they would recommend to those interested in exploring the topic of discussion further. Here's what they said:

Clifton Black: *Confessions* by Saint Augustine; *Language and Love* by William Mallard (Pennsylvania State University Press, 1994); Philip J. Lee's *Against the Protestant Gnostics* (Oxford University Press, 1993).

Scott Hendrix: "The Word of God and the Task of Ministry" by Karl Barth, published in *The Word of God and the Word of Man* (Harper, 1957); Gerhard Forde's *On Being a Theologian of the Cross* (Eerdmans, 1997).

Stacy Johnson: *The Gift of Death* by Jacques Derrida (University of Chicago Press, 1995); *Systematic Theology* by Robert Jensen, (Oxford University Press, 1997).

Survival Strategies

African Indians of Karnataka, South India



Left: Sangeeta, an African Indian woman, does laundry in a stream.

by Pashington Obeng

My education in Ghana and later in Canada where I studied journalism and communication did not fully equip me to appreciate my African cultures, philosophies, and religions until I arrived at Princeton Seminary. It was after studying cultural anthropology with Professor Mark Taylor, religious communication with Professor Hugh Kerr, and liberation theology with Professor Dan Migliore in 1984–1985 that I began to cherish my heritage and to engage with other people's cultures in a serious way. The training I received at Princeton sharpened my awareness of cultures of the rich and famous as well as those of the marginalized. I came to appreciate the multicultural and the many forms of spiritualities of peoples in many societies.

Since my time at Princeton, I have lived and worked in the Boston area both as an associate pastor and as a professor. The questions and issues that Princeton raised have helped shape my ongoing research and ministry. Hence when I was on sabbatical in 1998, I decided to visit India to interact with descendants of Africans who were enslaved and taken to India by the Omani Arabs and the Portuguese slave traders.

History, Identity, and Location

The trans-Saharan commercial activities, especially those that involved slave trade, affected the forced migration of Africans from various regions in the Sudanic belt of West Africa and the areas around the Blue and the White Nile. Arab/Muslim slave traders were involved in the slave trade of Africa around the seventh century before Europeans began the purchase and sale of humans in Africa. Arab slave masters took enslaved Africans to the Arabian Peninsula, Iran, Iraq, and the Indian subcontinent.

The Africans of the diaspora who live in India number about 14,000 and are called "Siddis" or "Habshis." Although they are also found in Gujarat, I visited only those who live in Karnataka, a state in South India. As diasporic Africans, they share the history of other Africans who either voluntarily or forcibly emigrated from the African continent. The ancestors of these Africans came from Sudan, Ethiopia, Somalia, and Zanzibar (which is now part of Tanzania, Mozambique, and other adjacent areas in East Africa). While African Indians share historical connections with African Americans, African Brazilians, African Cubans, Haitians, etc., south-Asian geo-politics, the caste system, and internal socio-historical events have fostered their remarkable and unique identities.

Domination and Resistance

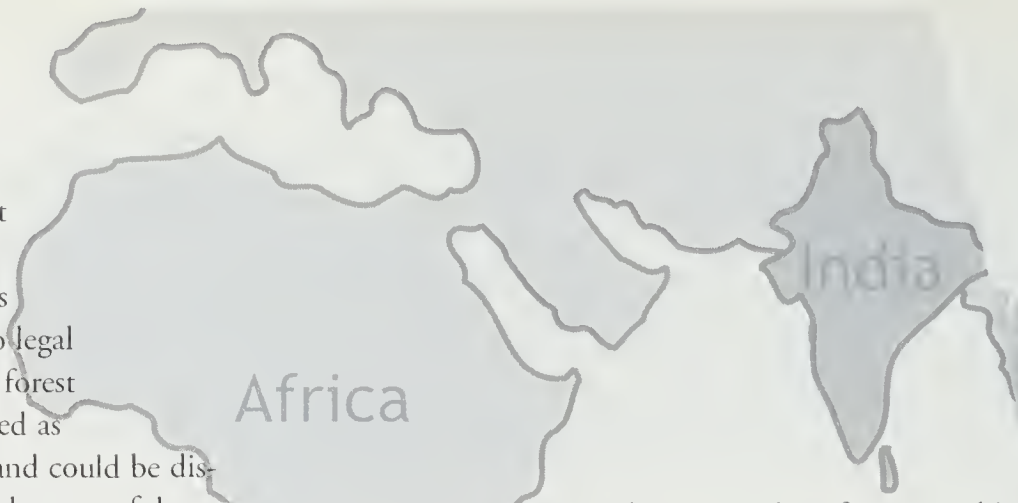
Although the geographical location and the social "space" of the African Indians is controlled by the dominant culture, they draw on what is called performative authority, or the "clout" provided by the creativity of public dance, music, and drama, to assert themselves, to rework their identities, and to subvert the forces that oppress them. They have been articulating their resistance through protests, street theater, music, and sporting activities.

For example, in June 1998 Kareem Saab, although he worked for a Havig Brahmin (a segment of the Brahmin caste, the highest caste in India) in the forest of Kandelgerri, near Mundgod, could not use timber from the forest to roof his house without permission. One night he cut a branch off a tree and took it home and used the plank for roofing his house. He was reported to the local forest department official, who alerted the police to arrest him. When the forest department officials visited Kareem's village and tried to remove the plank, they were confronted by the leader of the African Indian women's association, called "Mahila Mandel."

The women's leader, Fatimbi Karimbi, and four other women challenged the government officers and barricaded the road, thus stopping the officers, who eventually left the village. Fatimbi challenged the officers with the words "Are we not citizens? This wood belongs to us, too. We work in the forest and depend on it for our livelihood. How can you deprive a forest laborer of using wood to roof his house?"

In America, such action might be called stealing. But for an enslaved people who have lived and labored for more than five hundred years on land that the forest department has more recently taken possession of, they understand the wood as part of their habitat. So taking a plank for a roof becomes a socio-political statement in the only way they can make it. It is, in fact, a strategy for survival.

As forest dwellers and agricultural laborers, the African Indians have intimate knowledge of their environment. In spite of their encyclopedic knowledge of the forest and the length of time they have lived in those



places, as of 1998 the state of Karnataka had not included them among the "scheduled tribes," a status that would entitle them to legal claim to their habitat, the forest area. They are thus regarded as "encroachers," and their land could be dispossessed by the rich and the powerful at any time. The protest of the women is an example of the ongoing resistance African Indians put up as they interact with the larger society. Kareem and the women were aware of the marked distinctions of their society; therefore in their actions they were reformulating their notions of their rights, making sense of their situation, and rerooting themselves on the Karnataka topography.

In May 1958, according to Vanjati, a reporter from the *Yellapur Times,* there was a two-day meeting of the North Kanara District Siddis Conference that passed a resolution including these provisions:

- that the forest department help Siddis have access to their own lands
- that Siddis be given cultivable lands in order to halt their migration in search of labor
- that Siddis be recognized as a scheduled tribe and thus be entitled to all the benefits enjoyed by the scheduled tribes of India.

Despite the passing of more than forty years, no measures have so far been taken, according to Vanjati. Despite the fact that African Indians have been in India for almost five hundred years, they are defined within the Indian caste logic and so are among the marginalized of India.

In 1989, the chief coordinator of the Siddi Development Association, a non-African Indian named Poojary, requested that the Ministry of Rural Development in New Delhi allow the Siddis by law to settle on the forest land instead of to be encroachers on it. This did not happen. Hence, their "geo-social space" is still controlled by the powerful in India.

Street Theater

Although a minority people, the African Indians of the Yellapur district in Karnataka have joined forces with other Indians of lower caste, including the local Gawlis (herders) and the Dalits, to organize rallies, demonstrations, and street plays to urge the government to give land rights to the African Indians.

The African Indians thus align themselves with other culturally and economically "displaced" Indians to protest their exploitation. As they restructure their levels of affiliation based on the structures and symbols of the caste system, the African Indians, the Gawlis, and the Dalits simultaneously promote new identities apart from the caste system. Labels that were imposed to limit their level of participation or to predict what should be expected from them — where they should live, how they should raise their children — are turned around as they use street theater, dance, and song to dramatize their grievances against the state government and the landowner Brahmins. These strategies puncture and perforate previously circumscribed behaviors.

For instance, on January 19, 1999, 3,000 African Indians marched to the government offices in Yellapur and Mundgod staging plays. Using such street plays, they have succeeded in preventing the forest department from arbitrarily evicting them from their habitat. Local police officers have also stopped harassing African Indians who decide to put down roots in places they have lived since they were born. These descendants of Africans can now collect forest produce like pepper, spices, amblica, and acacia. Such demonstrations and street theater have helped them build self-confidence as well as join in solidarity with other less-privileged people in Karnataka. According to Poojary, the local politicians have begun to recognize the Siddis as a formidable group even though they are a minority group.

Religion, Self-Perception, and Identity Formation

In interview upon interview, it was evident to me that African Indians do not like to be called simply "Siddis." The name, as some pointed out, is a caste label that typecasts them. Balsar Mosa Kawal, 36, of Kendalgeri, said, "A stranger may call me Siddi for the first time, but after I have told him my name, I don't expect that person to refer to me as Siddi." This farm laborer's sentiments are shared by most of the African Indians I interviewed, although some add "Siddi" to their names to enable them to qualify for specific government aid. After four hundred years, some people need to add a label of race or ethnicity to their names to warrant their being considered for assistance.

Religion, too, becomes a label. When apparently powerful and sometimes dominant religions are employed as badges of identification, it is necessary to investigate how those religions are experienced and expressed. Moreover, it is important to ask if the bearers of those religious identification badges have their own religious traditions that defy the classification.

After traveling within the Yellapur and Mundgod talukas (districts), especially in Bilki, Kuchagaon, Kirwatti, and Haliyal, I discovered that there are African Indians who practice folk religions. Apart from those who use herbal medicine to cure diseases, there are "god-men/women" who are consulted by other African Indians. In addition to what I heard in Mainelli from a Siddi about the efficacy of folk medicine, I learned from the project director of the Siddi Development Program in North Kanara that he witnessed a healing event in Gutti administered by "a Siddi god-man."

Some of these religious specialists use divination and herbal medicines to heal their clients. Kumar Prasad of Haliyal and others like him venerate their ancestors and seek sources of spiritual lifestyles other than Hinduism, Christianity, and Islam. In fact, when four or five other religious specialists visit Kumar during their annual festivals of dance, music, and spirit possession, they do not see themselves as practitioners of the three major religions often used to categorize them.

There are some African Indians who belong to two or more religious systems. Sadeka goes to a Pentecostal church on



Pashington Obeng (far right) at Cherigerri with, from left, Sister Alice, a Catholic social worker, Thunga, a Hindu social worker, and Father Francis, the superior general of Jesuits.

Sundays, attends prayer meetings on Fridays, and is also a devotee of Ellama (a Hindu deity). Her multiple membership defies definition as one who belongs to either Christianity or Hinduism. Yet that is who she is.

Even the expression of one religion should be allowed different forms. Individual believers have contributions to make to what it means to be Muslim or Christian.

Ask Kulsumbi, 25, of Gunjavatti, what it means to be religious. As a Muslim woman, she contends that she does not go to the mosque for ramzan (Friday prayers), but she prays at home and participates in celebrations in honor of Mahbub-e-Subhani (represented by the tomb or the dargah of a Muslim saint). She prays through Subhani and believes that her requests are granted.

Hakeem Hasan, 70, of Mainelli expresses his submission to Allah by going to the mosque in Gunjavatti, 3.5 miles away from his village, and praying with his family every day. Also, he sleeps only on his left side because to him that is an act of total submission to Allah, who is Lord of all. "To sleep any other way would be asserting my will against Allah's," he said with conviction. Hasan's sleep posture is an expression of his faith.

How do we understand Anton Fernandez, a farm laborer in Mainelli, who takes permission from his overseer to receive communion on Sunday, but leaves church immediately after receiving the sacred elements to go back to work?

Katherine Anton, a Christian, says God is wind. God is the wind that cools her when she is working on the farm; the wind that breathes through the soil to make plants grow is God. To her, this wind protects her when she is alone in the forest. She therefore can go alone into thick forests to fetch firewood without any fear. Katherine may not be able to talk about the doctrines of Creation or the Trinity, but she believes that God is always present with her. When her son-in-law left her daughter recently, Katherine and her husband took their grandchildren to live with them so they could go to school. She says that the God who took care of her till the present will help take care of her grandchildren.

Despite who they are and how they experience and express their religions, it is clear that African Indians' spiritual lives have been mischaracterized. Such stereotypes flow from how hegemonic forces label minorities and marginalize people to dehumanize them.

African Indians have histories, and they are active and responsible players in constructing who they want to be, what they should be called, and what kind of the religious and cultural experiences and expressions they choose. All of this human activity takes place within state and national policies and labels that systematically tend to impede their personal and collective self-realization. Since they are thinking, feeling, and acting human beings, African Indians daily face situations that make them ask, Are we not citizens, too? This powerful question rings in the hearts and minds of all people and in the corridors of institutions that persistently try to silence the powerless. ▮

Pashington Obeng, a Th.M. graduate of PTS (Class of 1985) who earned his Ph.D. at Boston University, is an associate pastor of Wellesley Hills Congregational Church in Massachusetts, an assistant professor of African studies at Wellesley College, and a visiting lecturer at Harvard University. A native of Ghana, he is the author of *Asante Catholicism: Religious and Cultural Reproduction among the Akan of Ghana,* published by E.J. Brill, 1996, and of several scholarly articles. His research areas include the anthropology of religion (focusing on interreligious and cultural communication), images of African people through the cinema, and African Indian culture and religion.

He wishes to thank the following people who enabled him to reach and encounter African Indians: Fathers Francis, Tom, and Lawrence and Sisters Edith, Felcy, Leena, Valentine, and Alice.

Readers who wish to know more about African Indians or to engage the author about ideas in this article can contact him by telephone at 781-235-4424 or 781-283-2567, or by email at pobeng@wellesley.edu or obeng@fas.harvard. edu.



Compañeros en la Jornada
Companions on the Journey

Luis Rivera-Pagán and John Mackay are joined by devotion to the culture of Latin America

by Leslie Dobbs-Allsopp

Luis Rivera-Pagán never met John Mackay, Princeton Seminary's third president. But he is well aware of Mackay's missionary presence and influence in the southern hemisphere of the Americas, the region that he also calls home. It seems appropriate, then, that Rivera-Pagán was invited to be PTS's 1999–2000 Mackay Professor of World Christianity.

He comes to Princeton from San Juan, where he is professor of humanities at the University of Puerto Rico. He also serves as adjunct professor of theology at the Evangelical Seminary of Puerto Rico. He was accompanied to Princeton by his wife, Anaida Pascual-Morán, a visiting scholar at PTS, who is a full professor in the Graduate School of Education at the University of Puerto Rico. Luis and Anaida share a blended family of six grown children, a Spanish-speaking German shepherd, and a commitment to academic careers that are fully engaged with the modern struggles of Latin American life.

Rivera-Pagán's intellect and academic training have pushed him out into the world rather than keeping him cloistered in the library. After research at the University of Tübingen, in 1970 he earned a Ph.D. in theology from Yale University. Returning home, he became active in protests against U.S. naval war exercises in Puerto Rican territory. He explains that these protests (which continue today) are as much about quality of life as they are about hegemony. For example, in 1971 the island of Culebra, part of Puerto Rico, sustained 180 continuous days of bombing during training exercises. Rivera-Pagán believes it is impossible for civilians to live normal lives under such disruptive circumstances, so he and his colleagues engaged in nonviolent civil disobedience by interrupting naval exercises, resulting in their being imprisoned for three months. He describes incarceration as a blessing of sorts, an opportunity to read, to think, and to make lifelong friends.

During their U.S. federal trial, the protestors refused to speak English in the courtroom, and so were jailed for contempt of court. Rivera-Pagán tells this story partly to illustrate the fact that although Puerto Rico is a U.S. territory, Puerto Ricans speak primarily Spanish. This year in Princeton is Rivera Pagán's longest immersion in the English language in thirty years. Even his dog, Hatuey Mackandal Ernesto, a true Puerto Rican, only responds to commands in Spanish! (Hatuey is named for three Latin American resistors against colonial oppression.)

The dog's name hints at Rivera-Pagán's scholarly interests. His influential 1990 work *A Violent Evangelism* (Westminster John Knox Press) was translated into English in 1992, at the time of the quincentenary of the discovery of the Americas. The book provides a window into the extensive debates and divergent opinions within sixteenth-century Spain about the justice, morality, and legitimacy of the conquest and subjugation of the Americas. Rivera-Pagán also explores "the primacy of the theological discourse in sixteenth-century ideological production," and how theology often "served to rationalize avarice and ambition…to sacralize political dominion and economic exploitation."

This spring Rivera-Pagán delivered a lecture at PTS titled "Myth, Utopia, and Faith: Theology and Culture in Latin America." He discussed, among other things, reasons for the remarkable longevity of Latin American interest in John A. Mackay's *The Other Spanish Christ,* first published in English in 1932 and quickly translated into Spanish and Portuguese. "Mackay," he says, "articulates with intelligence and eloquence the ways in which Latin American culture, customs…and traditions might be enriched thanks to the Protestant way of preaching, understanding, and living the Christian Gospel." Rivera-Pagán is also intrigued with Mackay's call for "Protestant theologians to initiate a meaningful dialogue with Latin American literary culture." As Rivera-Pagán points out, it was exceedingly enlightened for a Protestant European missionary in Latin America in the 1930s to be knowledgeable about Latin American literature.

However, Rivera-Pagán takes issue with Mackay's conflation of Latin American and Spanish intellectual traditions, with his "naive" understanding of Spanish and Latin American political situations, and with his rather monolithic view of Latin American Roman Catholicism.

Rivera-Pagán has himself taken up Mackay's challenge to engage in the dialogue between theology and literature. He contends that some of the most important theological work being done in Latin America is found in the richness of its literature and finds great theological insight and truth in Latin American novels, both recent and past. Rivera-Pagán's main sources of research on utopian and apocalyptic visions in Latin American culture include Latin American novels, colonial histories, and several classic books about cultural history, like Octavio Paz's *Labyrinth of Solitude.* He is also interested, "in an amateur way," in the search for the historical Jesus.

Rivera-Pagán and his wife have enjoyed getting to know the Hispanic community at PTS, and they celebrate the recent relocation of the Hispanic Theological Initiative to Princeton. They also enjoy attending events sponsored by the Program in Latin American Studies at Princeton University, where they have met colleagues, heard interesting lectures, and seen great movies. Rivera-Pagán owns a keen interest in the world, a zest for meeting people, and a gift for enjoying life, traits he shares with the man for whom his chair is named.

The John A. Mackay Chair of World Christianity was established in 1991 to bring to PTS theological scholars from beyond the North American and western European contexts. The visiting scholar teaches at the rank of full professor for up to three years; however, the logistics of academic leaves dictate that most hold the chair for either a semester or one academic year. Since 1991, the Mackay Chair has been graced by ten distinguished scholars from all parts of Christendom, including Karoly Tóth of Hungary, the first Mackay Professor, Yasuo Carl Furuya of Japan, and Gustavo Gutiérrez of Peru. To date, Mercy Amba Oduyoye of Nigeria is the only woman to hold the chair. Milan Opocensky, the past general secretary of the World Alliance of Reformed Churches (WARC), will be the 2000–2001 Mackay Professor.

The Mackay Professor, usually a historian or a theologian, is nominated by a faculty committee chaired by James Moorhead, the Mary McIntosh Bridge Professor of American Church History. The nominating committee receives potential names of candidates, researches their scholarly interests, and reviews the needs for upcoming course coverage. The committee is also interested in the provenance of the candidates under consideration, to ensure that the Mackay Chair is held by scholars from varying parts of the world. The nominating committee brings the candidate to the curriculum committee and then to the full faculty for a vote, and the invitation is then extended by the president. The Mackay Professor teaches two courses per semester, gives at least one public lecture during the year, and participates fully in the life of the Seminary community.

John A. Mackay, one imagines, would be pleased with the arrangement! He was a citizen of the world, and was blessed with a rare ability to enter into the mind and heart of another culture. Mackay's first journey abroad, from his home in Scotland, was to Princeton Seminary, where he knew early on that he was interested in the mission field. When he graduated with a fellowship to study in Europe, he went to Spain and had opportunity to study with Miguel de Unamuno. He also came to know Juan Ramos Jimenez and other members of the Spanish intelligentsia, which later gave him entrée into Latin American intellectual circles. While in Spain he began his journey into the Spanish language and into Iberian and Hispanic culture.



photo: Chrissie Knight

Luis Rivera-Pagán



John Mackay

In 1916 Mackay and Jane Logan Wells married and were sent to Peru by the Church of Scotland to serve as educational missionaries. They administered a Protestant school for boys, el Colegio San Andres. Mackay was also invited to occupy the chair of philosophy at the National University of San Marco, having received a Litt.D. from that institution for his thesis on the personality and work of Unamuno. Being a Protestant missionary in a Roman Catholic culture led Mackay to write *The Other Spanish Christ.* His ministry continued with the Latin American YMCA in Uruguay and Mexico, and he later served as a member of the Board of Foreign Missions of the Presbyterian Church, with the portfolio of Latin America and Africa.

Although he had to be nominated twice before agreeing in 1936 to serve as president of Princeton Seminary, Mackay proved to be a remarkably effective president at a challenging time. He created a healing, nurturing climate at PTS after the Machen controversy in the late 1920s. He increased the size of the student body and built Speer Library, in tribute to his mentor, Robert A. Speer, and the campus center, now named for Mackay. Never satisfied with excelling in just one arena, Mackay also flourished on the world stage as an ecumenical leader. He served on the Central Committee of the World Council of Churches, as president of WARC, and as chairman of the International Missionary Council. In 1953 he was elected moderator of the General Assembly of the Presbyterian Church. After "retirement," he taught as an adjunct professor of Hispanic thought at American University in Washington D.C.

Mackay was renowned as a powerful speaker, but was said to be even "more eloquent in Spanish than in English," reminisces academic dean James F. Armstrong. "He was a theologian, a pastor, and a visionary." One of Mackay's favorite images was that of the balcony and the road. He said it was better to be on the road, in the middle of the action, than up on the balcony looking at life instead of living it.

The Scotsman turned citizen of the world and the Puerto Rican churchman he never met but who now holds his chair graced Princeton with their vision. Both thinkers and doers, they were and are men who make dreams realities. The John A. Mackay Chair of World Christianity is a fitting tribute to both. ▮

Special thanks to the PTS archives staff for background for this article.

Leslie Dobbs-Allsopp, PTS Class of 1987, is an at-large member of New York City Presbytery and lives with her husband and two sons in Princeton.

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

1932 Harry Ingram Fell (B, '33M) celebrates the year 2000 by remembering when he and five classmates and spouses gathered in Brown Hall in 1992 envisioning the turn of the millennium and hoping to live to see it dawn. He is thankful to God that he did.

1936 Carl Bogard ('36B, '42M) is still playing tennis, but he was not properly identified in the winter 2000 issue of *inSpire*. An update and a photo appeared on page 24 without his name. We apologize!

Bogard recently won the Southwest Florida Tennis Association's Grand Prix Award for the men's ninety and older division. He has also written a collection of Lenten plays titled *Were You There When They Crucified My Lord: Six Plays for the Lenten Season Featuring Persons at the Passion,* published by Abingdon Press. Bogard is a parish associate at Highland Presbyterian Church in Lancaster, Pennsylvania.

John G. Marvin (B) is seriously ill with Alzheimers disease and welcomes the prayers of the Seminary community.

1940 Donald Kerr (B) writes that he is "still surviving at age 84." He reminds the community that the year 2000 marks the Class of 1940's sixtieth year since graduation.

1944 Gordon S. Trew (B) and his wife celebrated their 50th wedding anniversary December 17, 1999. He has lived, preached, and taught in Brazil for more than fifty years.

1945 Earl A. Loomis Jr. (b) is moving to Greenport, New York, in the spring of 2000.

1946 Richard E. Neumann (B) is pastor emeritus of the First Presbyterian Church of Ft. Lauderdale, Florida. He has served that church since 1955.

1947 Leroy Dillener (B) reports that though he "retired" December 31, 1988, he continued in the ministry, most recently as pastor of visitation for the First Christian Church (Disciples) in Steubenville, Ohio. He has recently moved to Warsaw, New York.

1948 David McNab Morrison (M) celebrates his 83rd birthday in April. He is still serving as stated supply for Wedgefield Presbyterian Church in Wedgefield, South Carolina.

1950 Nathaniel C. Roe (B, '55M) preaches frequently and moderates a small but growing church in Washington, Pennsylvania.

1951 Charles E. Hurst (B) enjoys life in Geneva, New York, where he attends the Presbyterian Church in addition to sitting on the town's zoning board.

Ralph Hunter Keen (B, '68M) lives with his wife, **Barbara ('69b),** at the Nez Perce Indian Reservation in Idaho and serves four Presbyterian Indian congregations on a volunteer basis. Hunter is currently writing a Bible study for the K'ekchi tribe in Guatemala, one of approximately twenty indigenous groups of Mayan descent in the Central American country. He visited a K'ekchi presbytery in Guatemala recently — a sister presbytery to his presbytery in Idaho. He notes that though ravaged by the internal conflict of the last several decades, Guatemala is a strong source of Christian growth. The country exhibits "similar political and theological situations to what the Native Americans of this country endured one and a half centuries ago." The attempt to respond to this turmoil by the Christian community, Presbyterians in particular, has been productive. There are now five presbyteries in the K'ekchi Association. ▼



1952 Fredrick D. Sundloff (B) sadly announces the passing of his wife, Dorislee, on January 10, 2000, following a lengthy illness.

1953 Raymond Nott (B) still teaches the "Reap That Righteous Riff" swing dance class at Northwest Community College in Powell, Wyoming.

1954 Yunkuk David Kim's (M) book *Over the Mountain, Across the Water: Autobiography of a Christian from North Korea* will be published this year by Western Washington University.

1956 Arvest N. Lawson (M) has published his second book, *The Holy Spirit in John Wesley's Theology*. After retiring, he made a pilgrimage through England,

Class notes

Scotland, and Wales following in Wesley's footsteps to help research the book. He is currently working on another volume concerning justification and sanctification in Wesley's thought.

C. Richard Stults (B, '63M) is a resident of the Peabody Retirement Community in North Manchester, Indiana.

1957 **Arlen L. Fowler (B)** is the interim rector at St. Dunstan's Episopal Church in Tulsa, Oklahoma.

David C. Meekhof (B) will step down as president of Sheldon Jackson College in Sitka, Alaska, effective June 30. Meekhof was helpful in refocusing the school's mission of serving native Alaskans while strengthening ties to the Presbyterian Church (USA). He will retire to his home in Bellevue, Washington.

Kayton Roy Palmer (B) is recovering from a decompressive lumbar laminectomy (spinal stenosis surgery). He hopes to return to full health.

Kenneth Williams (B) is retired after serving on the faculty of The College of New Jersey for more than thirty-five years.

1958 **Thomas E. Fisher (B)** and his wife, **Clara Minarik Fisher ('60e)**, have recently moved from Athens, Ohio, to Amherst, Massachusetts, to be closer to their grandchildren in Lexington. Tom finishes his term on the General Assembly Council's executive committee in June.

1959 **Richard B. Martin (B)** has retired to South Kent, Connecticut, after serving his final two years in ministry as interim pastor of Setauket Presbyterian Church on Long Island, New York.

1960 **Preston Dawes (B)** is serving as interim pastor of the First Presbyterian Church in Sidney, Ohio.

Alumni/ae Update

Two years ago I was elected to serve on the Alumnni/ae Association Executive Council. In the course of being one of three candidates standing for election, I made a few promises to those whose vote I was seeking. One of those pledges was a commitment to strengthen the connection between the Seminary and its graduates. In reflecting on my experience thus far on the council, it occurs to me that this task is one that still dominates my sense of call to service on this council.

It is a source of tremendous encouragement to come to this campus on a regular basis and see all the things the Seminary is accomplishing with excellence. The student body is strong, the facilities are experiencing critically important renovation, and new faculty additions are ensuring the future academic leadership of the Seminary. A living symbol of this vitality is the ongoing restoration of Miller Chapel, the spiritual center of the community, which declares the service of this institution to the church of Jesus Christ. The manner in which we can best communicate a sense of this vibrancy to our alumni/ae, as well as provide important resources for their benefit, is a top priority for the council.

Under the gifted leadership of advisor Dean Foose and chair Joanne Martindale, the council will be exploring ways in which the Seminary can be more closely related to its graduates this coming year. One item we have been discussing is the use of the Internet and web-based technology. The Seminary web site (www.ptsem.edu) is a natural tool for us to use in providing resources and information for our alumni/ae, and we are exploring options for its development and augmentation.

If you have any ideas or suggestions regarding how PTS might best use its web site to communicate with and support its alumni/ae, we would love to hear from you. What kind of information and resources would you like to see the Seminary provide its alumni/ae? How can this tool be best used to strengthen the connection between PTS and its alumni/ae? What models have you seen to which we should attend in addressing this issue? If you have any input, please contact me by email at peter@lopc.org. Thank you for your continued interest in, and support of, Princeton Seminary!



The Rev. Peter Whitelock is pastor of Lafayette-Orinda Presbyterian Church in Lafayette, California. He represents Region 11 of the Alumni/ae Association, which includes Arizona, Hawaii, and southern California.

James R. Duncan Sr. (B) is now a retired member of Washington Presbytery and parish associate at Center United Presbyterian Church in Midway, Pennsylvania.

James Clifford Murray (B) writes that his next pastorate will be in the South Louisiana Presbytery beginning in 2000.

1963 **David Hoeldtke (B)** and his wife, Thelma, are delighted that their son, Jonathan, will complete his M.Div./M.C.E. at Princeton Seminary in May.

1965 **Donald E. McNamara (B)** reminds us that "God certainly pulls surprises" when noting that the nine-month interim position he assumed at Southminster Presbyterian Church in Oklahoma City has turned into an endeavor of more than two years as stated supply pastor.

1966 **William P. Findlay (B)** writes, "I am serving my third interim pastorate, this one at Westhampton Presbyterian Church in Westhampton Beach, New York."

Edson Sigurd Pederson (B) is a high school world history teacher in the Henrico school system in Virginia. He is also a supply pastor at Bethany Presbyterian Church in Charles City, Virginia.

Class notes

funny you should remember

If you have humorous anecdotes or photographs relating something funny from your days at Princeton Seminary, send them to us at Funny You Should Remember, c/o *inSpire*, P. O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editor reserves the right to decide what is appropriate for this column.

A Famous Neighbor
I was a Princeton Seminary student in the early 1940s when the eating clubs were still in existence. I was a member of the Behnam Club, and we had a famous neighbor who lived across the street, Albert Einstein. We often saw him as he walked through the campus on his way to work at the Institute for Advanced Study.

One day as a group of students and I walked behind him, we noticed that he was not the sharpest of dressers. That day he was wearing an old sweatshirt and a black raincoat that had surely seen better days. As young seminarians, we tried to look professional by wearing white shirts, dress slacks, and ties. One of the group whispered to a friend, "He isn't even wearing any socks." His friend replied, "If you were Albert Einstein, you wouldn't have to wear socks either!"
submitted by Greer S. Imbrie Sr., Class of 1943

Cutting Loose
In the early 1950s, I often cut Dr. Norman V. Hope's hair and eyebrows in my Hodge Hall room. The former professor once inquired if cutting his eyebrows would make them bushier, as he could hardly read his lecture notes through the thick tangle of hair. I simply picked up my scissors and replied, "Nah!"
submitted by William D. Pendell, Class of 1955

1968 Jong-Sam Park (M) was recently appointed dean of the Graduate School of Social Welfare Policy at Soong Sil University in South Korea where he has taught for the past twenty years. He plans to retire in 2001.

William Presnell (M) is now associate director of the Doctor of Ministry program at Drew University.

Neil M. Stevenson (M) is retired, but still enjoys working in new church development in Stonehouse, Virginia.

1969 Edward Mabry (B, '82D) is still a professor of church history at Augustana College in Rock Island, Illinois.

Floyd N. Rhodes Jr. (B), vice moderator of the 211th General Assembly, has been named interim executive and stated clerk of the Synod of South Atlantic. Formerly an associate presbyter of Greater Atlanta Presbytery, Rhodes began his synod duties in Jacksonville, Florida, on March 1.

1971 Sara Bradley (B) is in the process of renewing her ministerial vows and seeking a chaplaincy position in the Buffalo, New York, area.

Paige McRight (B) began work for Charlotte Presbytery as presbyter for leader development in September 1999. General Assembly moderator Freda A. Gardner preached at her installation.

1973 Glen Melnik (b) is a math, physics, and chemistry tutor for high school students in Alameda, California. He recently obtained his Coast Guard license, which he uses to teach a celestial navigation course for recreational sailors.

Aida D. B. Spencer (B, '75M) recently completed a commentary on II Corinthians for the People's Bible Commentary series.

1975 George Blank (B) is currently a parish associate for Morris Plains Presbyterian Church in Morris Plains, New Jersey. He is employed as a district manager with AT&T.

1976 Paul H. Moessner (B) is in his thirteenth year as senior pastor of Saint Andrew's Evangelical Lutheran Church in Columbia, Missouri.

David J. Ourisman (B) recently published *From Gospel to Sermon: Preaching Synoptic Texts* by Chalice Press. The book explores how preachers can appropriate narrative readings of the synoptic Gospels.

1977 Nancy J. Gorsuch's (B, '95D) book *Pastoral Visitation* was published by Fortress Press in 1999 as part of the Creative Pastoral Care and Counseling series. She is currently an assistant professor of pastoral care and counseling and director of the Pastoral Care Center at Brite Divinity School, Texas Christian University.

1978 Edward J. Calhoon Sr. (b) writes, "I am now a freelance writer and poet, with two recent publications. I retired early as a computer specialist in 1997." He lives in Arnold, Maryland, with his wife, Kate, and has three adult children. His poem "Memories of Princeton" appears on the next page. ▼



Class notes

Memories of Princeton

by Edward J. Calhoon Sr.

Princeton rises above
the coastal plains
of New Jersey
like a medieval fortress town
transplanted from Europe,
out of place in its setting:
impressive on first sight;
quaint colonial history;
revolutionary war battlefield;
gothic spired university;
Georgian/Victorian seminary
(my abode long ago,
recently returned Viet vet
studying alongside
draft-dodging divinity students);
Institute for Advanced Study
down the street
Einstein once walked
deep in profound thought,
with a burning pipe
in his jacket pocket
(so they say).

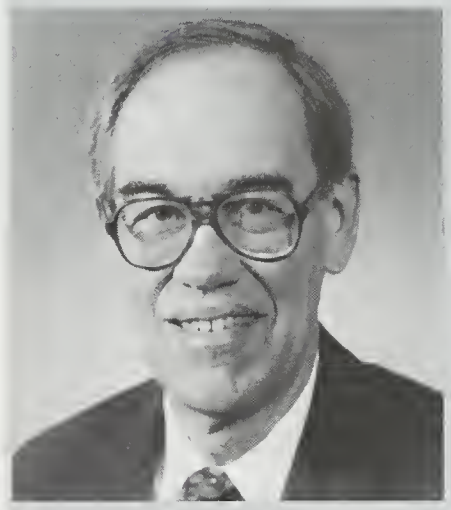
Home of:
world-class scholars,
some saints and/or geniuses,
but mostly
less-than-perfect people;
undergraduate students,
once big fish in little ponds
now floundering and gasping for air;
and graduate students,
perhaps amazed as I,
from a minor-league school,
making it to the Ivy League
awed by the fancy footwork
of academic all-stars.
I went away to try on
the robe and role of a cleric
finally withdrawing
in a classical calling crisis
feeling failure for not finishing.

Twenty years hence I returned:
first for reunion;
next year a seminar
on spiritual life
not taught in my student days.
I saw again the allure
of an academic oasis
nourishing parched minds;
also a new nurturing
of the Spirit's flame,
kept aglow through centuries
of dark nights of the soul.

My spiritual director Diogenes,
in name and fact
a philosopher,
taught timeless lessons
from the classics,
including catholic mystics.
He may eventually retire,
but such wisdom
is never retired,
as it is passed on
to each generation
in the hallowed halls
of Princeton.

take a bow

Charles M. Beck II ('68B) received the 1999 American Society for Testing and Materials (ASTM) Lundell-Bright Award for his outstanding contributions to the ASTM committee on analytical chemistry for metals, ores, and related materials. Beck is a research chemist with the National Institute of Standards and Technology in Gaithersburg, Maryland, and has been a member of ASTM since 1987. ▼



Mary E. Shields ('86B) was recently named one of the four regional scholars of the Society of Biblical Literature for 2000. Shields is an associate professor of Old Testament at Trinity Lutheran Seminary in Ohio.

Les Martin, M.Div. senior, was named "1999 Man of the Year" by the American Hungarian Civic Association of Trenton. Martin, pastor of the Magyar Reformed Church of Staten Island, New York, as well as pastor of the Hungarian Reformed Church of Roebling, New Jersey, was officially honored at the association's annual picnic July 18, 1999.

Jeffrey M. Young (B) was recently promoted to the rank of colonel in the United States Army. He has served as an Army chaplain for more than twenty years. Young is also the chief of operations of the Directorate of Ministry Initiatives. The directorate will address, among other issues, the critical shortage of Roman Catholic chaplains in the military. Young writes that the promotion is important to him, and sharing it with the Seminary community means a great deal.

1979 Sidney Batts (B) celebrates his fifth year as head of staff at Government Street Presbyterian Church in downtown Mobile, Alabama.

Gary Dorrien (M, E) recently published his eighth book, titled *The Barthian Revolt in Modern Theology: Theology without Weapons,* with Westminster John Knox Press. In his creative rethinking of the meaning of the Barthian revolution in theology, Dorrien argues that Barth's importance is loaded with irony and that most interpreters of his thinking have underestimated its open character and its liberal elements. Dorrien is currently professor and chair of religious studies at Kalamazoo College in Michigan.

1980 Barbara Dua (B) stepped down as associate director for the PCUSA's Women's Ministries Program Area, which is part of the denomination's National Ministries Division. She has accepted a new position as executive secretary of the New Mexico Council of Churches in Albuquerque. Dua previously served as associate pastor at the First Presbyterian Church in Greensboro, North Carolina, pastor of Westminster Presbyterian Church in Wooster, Ohio, and campus minister at the College of Wooster.

Edward F. Duffy II (B) is in his fifth year as minister of the First Congregational Church in Litchfield, Connecticut.

Alexander B. Noble (M) has moved from Dunbar Parish Church in Scotland to

Class notes

Weddings & Births

Weddings

Grace Wilson and Nathaniel C. Roe ('50B, '55M), October 9, 1999
Sharon Larkins and Edson Sigurd Pederson ('66B), October 10, 1999
Mary Anna Watson Hartzog and Philip Lowell Stagg ('75B), July 26, 1998
Sarah E. Henseler ('82B) and Alan Gerard Crudden, June 19, 1999
Lauren L. Coston ('91B) and John T. Baughman, June 5, 1999

Births

Lena Martine Baroni Low to Helen J. Baroni ('84B) and Rod Low, April 12, 1999
Mikaela Li adopted by Diane M. Hagewood Smith ('84B) and Joe Smith, November 18, 1998
James adopted by Ruby Palmer Burton ('97B), September 29, 1999
Logan Hollis to Kim and Mark Ford ('98B), May 21, 1999

Fyvie Church in Aberdeenshire, Scotland. His first book, *Sunshine through Shadows,* was recently published by St. Andrew's Press.

1981 **Jan C. Heller (B)** resigned as director of the Center for Ethics in Health Care in Atlanta. He is now system director in the Office of Ethics and Theology for Providence Health System in Seattle, Washington. He and his wife live on Bainbridge Island and commute to Seattle by ferry.

Edwin Hurley (B) recently preached the installation sermon for his high school classmate and fellow Seminary alumnus **Roger Rabey ('82B)**,who began as head of staff at the First Presbyterian Church in Huntington, West Virginia.

1982 **Marvin McMickle (P)** campaigned in Ohio to become the Democratic nominee for U.S. Senate. McMickle did not win the party's nomination in the March primary, though as the only African American running for U.S. Senate this year in Ohio he spoke eloquently for important causes. Endorsements for his candidacy came from the Ohio Legislative Black Caucus, the Cleveland City Council, the Ohio Federation of Teachers, and former U.S. Senator Howard Metzenbaum, among others. The central issues of McMickle's bid included affordable and adequate health care, educational development, and workers' rights. McMickle is also pastor of Antioch Baptist Church in Cleveland. In the announcement of his candidacy, he said, "People have asked me, 'why are you leaving the ministry to become a politician?' Let the answer to that question be clear. When you are working for justice you have not left the ministry." ▼



photo: The Toledo Blade

1983 **Nicholas A. Likumahuwa (T)** teaches at Satya Wacana Christian University in central Java. He also preaches in the Protestant Church in Western Indonesia and leads a monthly Bible study for older adults.

1984 **Robert W. Gustafson (P)** writes that he continues to "use the methodology and insights" from his time at the Seminary. He is an adjunct professor in pastoral studies at Bangor Theological Seminary in Maine.

Alvyn W. Haywood (B) teaches communications at Mercer County Community College in New Jersey while also serving as a counselor for Eggerts Crossing Village, an affordable housing development in Lawrence Township. Haywood, who comes from a background similar to that of the families with whom he works, says, "I consider myself to be a hoodlum priest. I understand gangs, and I have an appreciation for them. I speak their language. I am not here to judge. I am here to facilitate the goodness God has in you."

Arthur Walker-Jones (B, '91D) and his wife, **Carrie ('88B),** live in Winnipeg, Manitoba, Canada. Arthur teaches biblical studies at the University of Winnipeg, and Carrie is a writer. They are the parents of two children, David, 7, and Katherine, 4.

1985 **J. Wesley Brown II (B)** received his professional counselor licensure in 1999 and now works as a developer/consultant, a counselor, and a coach in Trenton, New Jersey.

1986 **Mary E. Shields (B)** is associate professor of Old Testament at Trinity Lutheran Seminary in Columbus, Ohio. Shields says, "I hope to inspire my students to think critically about their biblical interpretation. They should have the skills to interpret the Bible from a variety of perspectives."

1987 **B. Keith Brewer (M)** is a lecturer in the University Center for Human Values at Princeton University. He will be teaching with moral philosopher Peter Singer in a course titled Practical Ethics. Brewer is also chaplain of the Wesley Foundation and a fellow of Mathey College at Princeton.

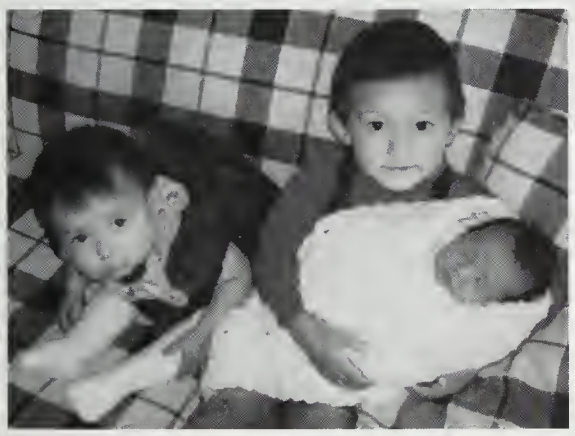
Class notes

1988 **David J. Huegel (B)** is now pastor at Central Christian Church in Rosenberg, Texas. He is active in the homeschooling of his two sons, Jonathan, 9, and Evan, 6.

John W. Walker (B) pastors the First Presbyterian Church in Ottawa, Illinois.

1989 **David D. Miles (B, '91M)** is now dean of student life and pastor to the seminary community at Austin Presbyterian Theological Seminary in Texas. His wife, **Carol ('91B),** is an assistant professor of homiletics at Austin.

Amy Visco Na (B) works part time as a chaplain at Shenango Presbyterian Senior Care in New Wilmington, Pennsylvania. Her husband, **Kang Na ('89B),** continues to teach religion at Westminster College, also in New Wilmington. They have three children, Sofia, Laura, and Christian. ▼



1991 **Dale P. Andrews (B)** was installed as assistant professor of homiletics and pastoral theology at Louisville Presbyterian Theological Seminary in September 1999. He also delivered the occasion's featured address, "The Torment of Hope."

D. Elliott Hipp III (B) is now pastor of Central Presbyterian Church in New York, New York.

1992 **David G. Robertson (B, '93M)** is finishing a Ph.D. in philosophy in London, England.

J. Bradley Wigger (D) was installed as the Second Presbyterian Church Assistant Professor of Christian Education and director of The Center for Congregations and Family Ministries at Louisville Presbyterian Theological Seminary in September 1999.

1993 **David B. Forney (B)** is associate dean of faculty and director of evaluation and research for Columbia Theological Seminary in Decatur, Georgia.

1994 **David Cabush (B, '95M)** began serving as an associate for program at St. Peter's Episcopal Church in Morristown, New Jersey, in January.

Jeffrey Crawford (B) is a software engineer for Sun Microsystems, Inc. in Denver, Colorado. He also serves on the ethics committee at Vencor Hospital and is a member of Montview Boulevard Presbyterian Church with his wife, Kathy.

1995 **Pashington Obeng (M)** has written *Asante Catholicism: Religious and Cultural Reproduction among the Akan of Ghana* for the Studies of Religion in Africa series published by Brill Academic Publishers. The book focuses on the interaction between post-conciliar Roman Catholicism and Asante religion of Ghana, with its implications for self-definition and cultural renewal.

Rina Terry (B) is supervisor of chaplaincy services at Bayside Prison in Leesburg, New Jersey.

1996 **Mark Rivera (B)** serves as chief therapist and international director for Christian Counseling International in San Juan, Puerto Rico. He also serves as associate senior pastor of the Barbara Ann Roessler Memorial Presbyterian Church.

1997 **Alex R. McLean (B)** is a solo pastor at Clyde Presbyterian Church in Clyde, Ohio. He enjoys preaching, Bible study, and working with young people.

Involved in e-commerce? Ministering in Silicon Valley? Starting your own web company?
We are interested in featuring links between ministry, theology, and the computer industry and/or the Internet. If you or PTS alumni/ae you know work, or minister to people who work, in these fields, we would love to hear from you. Phone: (609) 497-7760, Email: inspire@pstem.edu
Thanks!

Robyn Palmer-Burton (B) writes, "I have been very busy working as the director of Christian education of Hamilton Square Presbyterian Church and being involved in presbytery activities. After living with him as a foster child for five years, I officially adopted James on September 29, 1999. It is a blessing to be able to finally call him son."

1998 **Mark Ford (B)** was ordained in October 1999 and is now solo pastor of Northern Lakes Parish in northern Minnesota. The parish, located in the beautiful ranching and logging areas of the state, consists of Grace Presbyterian Church in Kelliher, Minnesota, and the First Presbyterian Church in Blackduck, Minnesota.

Cheryl A. Gosa (P) has been named vice president for business development of Atlanta Interfaith Broadcasters, Inc. She plans to focus on program development for nonprofit agencies and programming that will augment the worship service format the station currently broadcasts. She writes, "I'm working on a new series that I will host that looks at spirituality as it is affected by new technology, primarily the Internet."

Loren Johns (D) has been appointed dean of Associated Mennonite Biblical Seminary (AMBS) beginning June 2000. Johns, who received his M.Div. at AMBS, returns from an associate professorship at Bluffton College in Ohio. The author of numerous articles in biblical studies, he views seminary as "the most valuable source of spiritual, moral, and intellectual leadership in the church today." His placement at AMBS is welcomed by

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

From J. Wentzel van Huyssteen, the James I. McCord Professor of Theology and Science

For anyone interested in how our Christian faith relates to contemporary culture, the following two books in the science and religion area are a "must read." Although very different from one another, both books focus on the tremendous impact that the theory of evolution by natural selection has had on our views of what it means to be human, and on our ability to have strong religious convictions and personal faith in the light of the spectacular explanatory success of contemporary evolutionary theories.

Genes, Genesis, and God: Values and Their Origins in Natural and Human History by Holmes Rolston III. Cambridge: Cambridge University Press, 1999

Holmes Rolston for many years now has been one of the outstanding leaders in the ongoing science and religion dialogue. His exciting and very comprehensive new book, which also embodies The Gifford Lectures (the University of Edinburgh, 1997/1998), once more confirms his as a unique and profound voice in this field. Rolston's book comprises a lengthy but fascinating, and ultimately convincing, argument against any easy reduction of religion and ethics to biology.

In this process Rolston takes on all forms of ultra-Darwinism and sociobiological orthodoxy that ultimately would want to "naturalize" not just science, but also ethics and religious faith. The book's (startling) central argument is that genetic processes are not blind, selfish, and contingent and that nature is not value-free. The particular focus of Rolston's book is the emergence of complex biodiversity through evolutionary history, with as its focal point the genesis of human beings with our amazing capacities for science, ethics, and religion.

Rolston argues forcefully that the pressures of natural selection are finally relaxed when we move from biological evolution to cultural evolution: not only can religion and religious faith then be seen as a true and radically new emergent, but now faith in God need no longer be explained away by biology.

Becoming Human: Evolution and Human Uniqueness by Ian Tattersall. New York: Harcourt, Brace & Company, 1998

Analyzing the amazing mural work of our ancient ancestors in the caves of France, Ian Tattersall — curator at the American Museum of Natural History in New York — argues in this book that our Cro-Magnon predecessors exhibited an amazing and distinctly human need for symbolic expression of values and beliefs. And from the beginning, the most important central idea of this book is the question, What kind of evolutionary history led to the appearance of such a unique, symbol-making creature as Homo sapiens?

Tattersall describes a fascinating scenario that traces hominid evolution from its origins some five million years ago in Africa, through various species of early hominids, right through to us, Homo sapiens, when we first appeared displaying symbolic behavior about 50,000 years ago. In this book Tattersall also examines chimpanzees and other apes that offer the best models for understanding the cognitive capacities of early hominids. But where Darwin and most neo-Darwinians have held that the anatomical and cognitive traits of modern humans gradually arose in tandem, Tattersall believes humanity was achieved in one big quantum leap (following Stephen Jay Gould's and Niles Eldredge's notion of a punctuated equilibrium model of hominid evolution).

Most distinctive is Tattersall's argument that what distinguishes humans from other animals is not only their remarkable intelligence and language abilities, but especially imagination and an amazing propensity for religious belief. This fact alone makes this an ideal book for discussion in the contemporary theology and science dialogue.

president **Nelson Kraybill ('83B)** and the faculty and staff of the school. Currently, Johns serves as general editor of *Apocalypticism and Millennialism: Shaping a Believers Church Eschatology for the 21st Century,* which will be published this spring. ▼



Loren Johns ('98D)

Jeffrey E. Lee (M) is the new pastor of the Church of St. Joachim in Trenton, New Jersey. Interestingly, Lee returns to the parish in which he grew up; he was born in Trenton in 1964 and attended St. Joachim. Lee also serves as the director of the diocesan Office of Family Life/Respect Life.

Eric P. Lemonholm (B) is the intern pastor at the United in Christ Lutheran Church in Eveleth, Minnesota. He works primarily with junior and senior high youth.

David A. Norwood (B, '99M) is pastor of Community Presbyterian Church in Wapato, Washington.

1999 Eunice Ahn (E) is a first grade teacher in the South Bronx, New York. She also serves as the children's group director at the Hansung Presbyterian Church in Woodside, New York.

Sarah Dickinson (B) is the associate pastor of the First Presbyterian Church of Springfield Township in Flourtown, Pennsylvania.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field



High-Tech EVANGELISM

by Elizabeth Terrill



The PTS-trained clergy of Preston Hollow Presbyterian Church (from left to right): Ervin G. Roorda (Class of 1967 Th.M.), R. Elizabeth Boone (Class of 1991 M.Div.), Richard E. Miller (Class of 1985 M.Div.), and Blair R. Monie (Class of 1973 M.Div., Class of 1979 D.Min.). Was this wealth of Princeton alums intentional? "Preston Hollow didn't start out looking for PTS grads," says Monie, "but they were looking for the best!"

Let's say you're a well-established church in…oh, let's say you're in Texas. You have four full-time pastors (all Princeton Seminary grads, of course!), a crackerjack staff, and a dedicated laity of 2,700 or so. You reach a lot of people through your three Sunday morning services, and ten to fifteen thousand more by having your 11:00 a.m. service broadcast on a local classical music radio station. Overall, you're doing fine. Still, you're hankering for a broader range because…well, because the Gospel of Jesus, the Christ, lives and breathes in you, runs through your veins, and you just can't help but want to share it! What would you do?

If your congregation is Preston Hollow Presbyterian Church in Dallas, you find a way to buy time on the Internet and broadcast your worship service live. That should get the Word to a few more folks in a hurry.

And it does. According to the Reverend R. Elizabeth Boone, PTS Class of 1991, Preston Hollow's website (www.phpc.org) and Internet worship service work together to bring in an ongoing flood of comments and inquiries. As associate pastor for mission and evangelism, Boone is pleased about the breadth of contact made through the Internet. The church knew the program was a success when its pastor and head of staff, the Reverend Dr. Blair R. Monie (PTS Classes of 1973 and 1979), received a message on his high-tech wristwatch as he prepared to deliver the benediction at the conclusion of the first broadcast on Palm Sunday morning 1999. The message came from Monie's daughter, listening in from the East Coast, and was as eloquent as it was simple: "Slam dunk, Dad!"

When asked about the program's beginnings, Boone says, "We thought, 'Hey, this needs to happen.' It's an incredible way to be an evangelist in a high-tech manner. I really do believe you can deepen your faith through technology." She notes the Presbyterian Church (USA)'s historical position at the cutting edge of technology, integrating the needs of the mainline church with the best resources society has to offer.

Boone sees the trajectory as one begun long ago: "Jesus met people where they were. He met the Samaritan woman at the well when she was there. A lot of young people spend so much time on the Internet. If you're someone who's unchurched, this is an opportunity to see what church is all about."

Some young people know what church is all about but are unable to attend. Boone tells of a message received from a fifteen-year-old girl who wrote, "My mom died when I was eleven; Dad's not a Christian. I look forward to weddings, because they're the only time I get to go to church. Thank you for broadcasting, 'cause it's the first time I've been able to go to a church service since my mom died." Services are also archived at www.lightsource.com, so listeners can tune in when convenient, rather than only when the service is aired live.

Techies have been "reaching in" to the church through the Internet, but now they're also reaching back out, bringing their skills forward to help with the web site. Boone believes this phenomenon demonstrates the priesthood of all believers in a fresh way. When people use their unique skills to help share the Gospel, it helps others realize "you don't have to be an ordained clergyperson to be a vibrant witness in the world."

A good example is a man in his mid-to-late twenties who was baptized in January of this year, having come to Preston Hollow through his fiancée — and Preston Hollow's web site, the address of which is listed on the church's roadside sign. He's now instrumental in the web site's regular maintenance. Many new members are excited about the congregation's Internet activity, finding a new energy in high-tech answers to the question, How can I grow in my faith and share my faith with others?

Boone hopes the Internet service will continue to be broadcast for a long time. No one knows who funds the broadcasts, which are paid for by an "anonymous financial source" that has guaranteed three years' worth of broadcasts. It is Boone's desire to see the congregation pick up the financial responsibility for keeping the services going out to as many people as they can reach. She's looking forward to the program's year-end evaluation, hoping for more fine-tuning.

But even with the high-tech boom, some things in ministry remain remarkably human-based. Boone appreciates her time at PTS for many reasons, but especially for the way the Seminary taught her to use her voice and presence. Her most beloved class? The Bible As Liberating Word, because it forced production of a sermon, a Bible lesson, and a critical paper, and "that's what you have to do in a congregation!" Most of all, Boone advises, "Have fun with what you're doing. God's called us to have joy in our lives, and to share joy with others. Figure out how to do it!"

Preston Hollow seems to have caught the wave! ▮

Elizabeth Terrill, PTS Classes of 1998 (M.Div.) and 1999 (Th.M.), is resident chaplain at Deaconess Hospital in Evansville, Indiana.

outStanding in the field

Building a Bridge of Understanding



The Reverend Kim Nelson (left) and Rabbi Bruce Kadden are neighbors in Salinas, California. In recent months their congregations have learned a lot about being neighbors to each other.

by Elizabeth Terrill

"The Hebrew Scriptures are alive and well today," says the Reverend Dr. Kim Nelson, pastor of Northminster Presbyterian Church in Salinas, California. "If we're going to be serious about what it means to believe in the living God, God of the past, present, and future, we need to take a look at what that means for our lives, at what we do with that."

Nelson, a 1977 graduate of Princeton Seminary, doesn't take these sentiments lightly. "Our statements need to be more than words," he explains. After a rash of anti-Semitic violence swept parts of the nation last summer, Nelson got a chance to show the depth of his commitment to converting theological concepts into meaningful action.

The events of last summer were chilling, leading many Jewish communities to fear for their own safety. "There had been three synagogue arsons in Sacramento," says Rabbi Bruce Kadden of Salinas's Temple Beth El, or House of God. "There were shootings in the Midwest of some Jews leaving synagogue after service on a Friday evening, and the shootings at the Jewish Community Center in Los Angeles. We were trying to temper fear with the idea that these crimes were not just against the Jewish community, that they might be coincidental. But we still needed to be realistic, and look at the Jewish High Holy Days in the fall. Did we need security for our services?"

Kadden shared his concerns with Nelson when the men, who've been friends since Kadden came to Salinas about fifteen years ago, bumped into each other at the local YMCA. Nelson took the issue to Northminster, suggesting to the congregation's leaders that the church be a presence at Temple Beth El, helping their Jewish brothers and sisters worship God in the ways their tradition prescribes. The people of Northminster quickly agreed.

"It was something we could do to give them peace," says Marjie Washburn, who served as part of the security force along with her husband, John, who calls the effort "a presence of friends. We were saying, 'We're your eyes while you're inside worshipping God.'"

Between six and twenty Northminster parishioners patrolled Temple Beth El's parking lot and sidewalks, walking in pairs from 8:30 a.m. until evening services were over throughout the nine days of Rosh Hashanah and Yom Kippur, the most sacred days of the Jewish calendar. "It was very meaningful to be there," Marjie says. "The people were very gracious in the temple, and so appreciative. They fast during their high holy days, but there was food provided for us. It was something that I could do, that I wanted to do."

The Washburns, who host one of Northminster's evening Bible study groups at their home, especially appreciated the chance to better understand Jewish customs and beliefs. The class decided to become a living Bible study by donating their weekly meeting time to the security project.

Marjie took advantage of the opportunity to talk with some of Temple Beth El's members, becoming "more aware of their traditions...and of their concerns about being singled out. We don't have to worry about that." John remembers one of the temple's members asking him, "What can we do

outStanding in the field

to guard your church during Christmas?" and coming to the realization that Northminster had never needed to be protected against outside forces. "We were there to help [the people of Temple Beth El] feel safe in their relationship with their own traditions," John concludes. Marjie agrees, and doesn't regret the effort: "What are a few hours of our lives when we can help someone feel that? These are our neighbors."

"The members of Temple Beth El felt overwhelmed," says Kadden. "There were even more people from Northminster than expected. They carried signs of welcome, and happy new year." The signs were printed in Hebrew.

Northminster's Phoebe Hall had the opportunity to experience one of the temple's services firsthand. "It was just delightful," she says. Hall participates in a book club with four members of Temple Beth El, but had never attended a service. She enjoyed listening as a female cantor sang parts of the service, and relished getting a peek inside her friends' worship life. It's an experience she hopes will continue to foster an "increased knowledge and better understanding of one another's religious traditions," just one of the ways in which Hall hopes Salinas will grow broader in its view of itself and its worldview in the midst of an ever changing environment where individuals often see their slice of life as the norm for all people. "That's how we think of America," she explains. "Because I'm Caucasian, I think the majority of the country is Caucasian. But it really isn't that way anymore." Hall looks for ways to reach out to others, so she was happy to be a part of the team at Temple Beth El. She credits Nelson with providing the impetus for the project.

"This was done from a theological perspective," Nelson says of the effort. "We are a covenant people together. I think sometimes people forget that Jesus was Jewish." Nelson is committed to a ministry of intentional involvement in the community, and tries to model the role of what he calls "the man of the cloth, out in the field." He believes dialogue between people of differing backgrounds and viewpoints can promote an "appreciation and love from both perspectives," and hopes Northminster's presence at Temple Beth El last September will prompt just that.

So far, Nelson's hopes are not in vain. Temple Beth El and Northminster Presbyterian Church have joined together for a planned series of three potluck dinner discussions centering around the topic of tolerance. The first, held at Northminster, attracted 140 guests. Round tables of eight encouraged conversation about intolerance in the work world. Hall recalls one of the Jewish women at her table telling of growing up wanting to be a doctor, but not being allowed to follow her dreams because of her heritage. Many in the room shared similar experiences of intolerance and prejudice. Kadden taught Christian guests by explaining some of the Levitical dietary laws followed by practicing Jews, such as the prohibition of mixing meat and milk in the same dish — which forbids the eating of a cheeseburger, for example.

The congregations hope for many more opportunities to better understand one another. One of the events being planned is a joint trip to the Museum of Tolerance in Los Angeles, a five-level collection of presentations and interactive exhibits focusing on Holocaust history and on American prejudice and racism. Nelson hopes the group will be able to tour the museum during holy week, which this year coincides with Passover.

Growing up, Nelson's best friend was a Jewish boy; his experience of this friendship helped clarify his theology. Today Nelson is a firm believer in listening to others and trying to grasp the truth of another's circumstances and outlooks. He hopes the growing relationship between Temple Beth El and Northminster will result in Northminster's members coming to a better appreciation and knowledge of the Hebrew Scriptures, and Temple Beth El's members having a better appreciation of the love Christians have in Jesus Christ. "Theological diversity within [the Christian church] is healthy," he says. "Does God still reveal him- or herself? Where is God revealing him- or herself in this? God's love is so perfect. Are we to limit God's love for others? We're all God's children." ▮

I bet my pastor
can beat up
your pastor



The Reverend William Buie Jr., PTS Class of 1999, whose motto is "To build spiritually, mentally, and physically for the Lord," recently won first place in the light heavyweight novice division of the Horsham Pennsylvania State Championships. He believes bodybuilding is an integral part of living as though his body really is the temple of the Holy Spirit. Buie is also the pastor of Lee Memorial Baptist Church in Washington, D.C.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

During the course of the campaign now in progress to fund the Miller Chapel Restoration Project, I have been impressed by the number of those who have elected to support this effort through gifts made in memory, honor, or appreciation of someone special to them. Parents, family members, special friends, colleagues in business or ministry, pastors, teachers, or mentors are among those whose names have been lifted up in this way.

There is nothing new about this, of course, as alumni/ae and friends of our institution have made such gifts to meet a variety of needs here through the years. Remembering someone in this way who has nourished and helped shape us, encouraged or inspired us, or been there with us and for us in both good and challenging times brings particular satisfaction to a donor. That satisfaction is compounded by the realization that such gifts will also advance the mission of the Seminary as it prepares women and men who study here for service to the church.

While gifts toward the Miller Chapel Restoration Project can be made outright or through a pledge payable through January 2002, life income arrangements available through the Seminary's planned giving program are an alternative that could enhance the amount given and also prove beneficial to the donor from a tax and estate planning perspective.

Life income arrangements typically provide income for the donor during his or her lifetime and then become the property of the Seminary for its general purposes or for a special purpose, such as the restoration of Miller Chapel, as specified in the formal agreement at the time the gift is made. Provision may also be made for a spouse or other beneficiary. According to the needs and desires of the donor, income can be in fixed or variable amounts. In all instances, the donor is entitled to a charitable deduction for income tax purposes and, if the gift is funded with appreciated property held longer than one year, to capital gain savings as well. Seminary policy requires that life income gifts be in the amount of one thousand dollars or more and that donors and beneficiaries be at least fifty years of age.

If the thought of remembering or honoring someone special to you through a gift in support of the Miller Chapel Restoration Project or of another Seminary activity appeals to you, please let me or my colleagues Gene Degitz or Dick Gronhovd know. If your interest is in making a gift by means of a life income arrangement, I will gladly provide you with more detailed information about the plans offered by the Seminary.

For more detailed information about each plan, please visit our website at www.ptsem.edu or call me at 800-622-6767, ext. 7756 or 609-497-7756.

Gifts

This list includes gifts made between December 1, 1999, and February 29, 2000.

In Memory of

The Reverend Dr. Arthur M. Adams ('34B) to the Miller Chapel Restoration Project
The Reverend Dr. Carlton C. Allen ('36B) to the Annual Fund
Ms. Ruth Appenzeller to the Miller Chapel Restoration Project
The Reverend Dr. William Park Armstrong (1897B) to the Miller Chapel Restoration Project
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The Reverend Dr. Charles F. Deininger ('18B) to the Miller Chapel Restoration Project
Dr. Joseph C. Dickson ('30B) to the Miller Chapel Restoration Project
The Reverend Edward W. Diehl ('51B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project

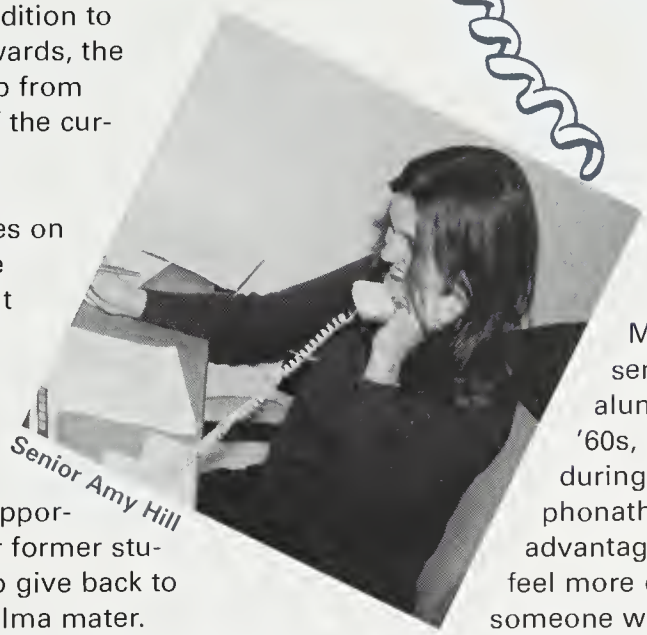
investing in ministry

Phonathon Nets Record Total



In March 1998, the Seminary took a new approach to staying in touch with alumni/ae. In addition to appeal letters and the work of class stewards, the Office of Seminary Relations gained help from those with an insider's understanding of the current state of the Seminary: the students.

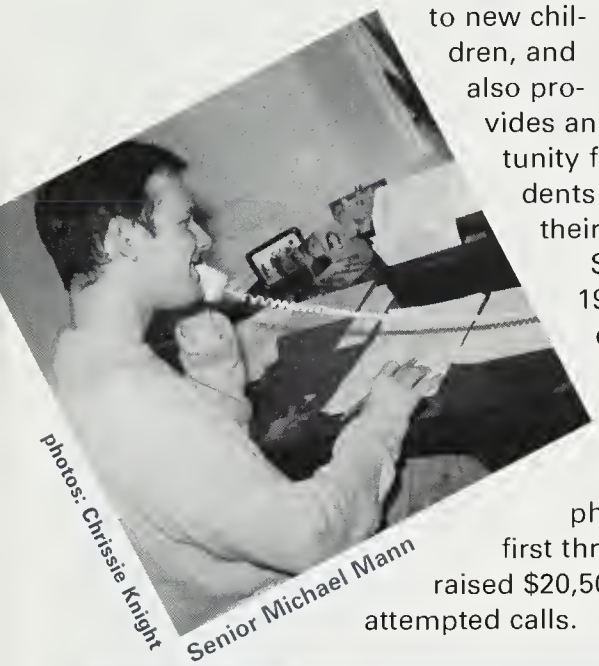
The phonathon has PTS students and spouses contacting alumni/ae for updates on their post-seminary lives. Through these conversations the Seminary learns about everything from career changes to new children, and also provides an opportunity for former students to give back to their alma mater.



Senior Amy Hill



Student spouse Clarissa Gaffney



Senior Michael Mann

photos: Chrissie Knight

Since the initial calls in 1998, the phonathon placed calls to 12,731 graduates during four different campaigns, raising more than $60,000. The most recent phonathon, held during the first three weeks of February, raised $20,500 in fewer than 3,000 attempted calls.

Michael Mann, an M.Div. senior who called alumni/ae from the '60s, '80s, and '90s during the February phonathon, reflects on the advantage of having students make these calls: "People feel more comfortable giving when they are talking to someone who is familiar with the campus and life at the Seminary. It's a good starting point for conversation."

Mann's experience was that only a few people were uncomfortable talking on the phone with a stranger. "Responses were a mixed bag, but most didn't mind talking to me," says Mann. "And it was good for me to be in touch with former students, to hear their stories. It was good to be pastored by them, and even to be their pastor on occasion."

The Office of Seminary Relations anticipates another phonathon campaign October 2–19, 2000. Alumni/ae, don't be surprised if you get a call! ▮

Mrs. Isabel Hyde Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund
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The Reverend Dr. Eugene W. Ebert ('51B/'54M) to the Miller Chapel Restoration Project
The Reverend Charles R. Eble ('44B) to the Annual Fund
The Reverend Bransford Eubank ('30B) to the Annual Fund and to the Alumni/ae Roll Call
The Reverend Dr. William E. Everheart ('40B) to the Alumni/ae Roll Call
The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
The Reverend Dr. Carl S. Fisher ('39B) to the Annual Fund
The Reverend John D. Flikkema ('34B) to the Annual Fund
The Reverend Dr. William H. Foster ('48M) to the Annual Fund
The Reverend Dr. John T. Galloway ('33B) to the Annual Fund
Dr. Hans-Werner Gensichen ('38M) to the Annual Fund
The Reverend James L. Getaz Jr. ('49B) to the Annual Fund and to the Miller Chapel Restoration Project
The Reverend Dr. Leon W. Gibson ('59D) to the Annual Fund
Ms. Eleanor Giles to the Annual Fund
Mr. Harold Giles to the Annual Fund
Ms. Grace E. Gillis to the Alumni/ae Roll Call
The Reverend J. Philip Goertz ('27B) to the Annual Fund
The Reverend Dr. Robert S. Graham ('44B) to the Annual Fund
The Reverend Dr. Neill Q. Hamilton ('51B/'53M) to the Alumni/ae Roll Call
Dr. John C. Holden ('52B) to the Annual Fund
Mr. Almeda Horsfield to the Miller Chapel Restoration Project
Ms. Susan Horsfield to the Miller Chapel Restoration Project
Mr. Bernard Hughes Jr. to the Annual Fund
Mrs. Anne McMullen Jackson to the Reverend Dr. Samuel Allen and Anne McMullen Jackson Scholarship Endowment Fund
The Reverend Dr. Samuel Allen Jackson ('32b) to the Reverend Dr. Samuel Allen and Anne McMullen Jackson Scholarship Endowment Fund
Dr. David Hugh Jones to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. Edward J. Jurji ('42B), in thanksgiving for the ministry of, at the Fourth Avenue Presbyterian Church, Brooklyn, New York, to the Miller Chapel Restoration Project
The Reverend Dr. Jay W. Kaufman ('36B) to the Alumni/ae Roll Call
The Reverend Dr. Hugh T. Kerr Jr. to the Alumni/ae Roll Call
The Reverend Frederick George Klefekoper ('34B) to the Miller Chapel Restoration Project

(continued on next page)

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The Reverend Dr. Howard Tillman Kuist to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Dr. Gilbert J. Kuyper ('41M) to the Annual Fund
The Reverend C. Lowell Lentz ('57B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Mr. John S. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund and to the Annual Fund
Mrs. Mary B. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund and to the Annual Fund
The Reverend Dr. H. Ganse Little ('29B) to the Miller Chapel Restoration Project
The Reverend Edward C. Logelin III ('77B) to the Miller Chapel Restoration Project
The Reverend Dr. and Mrs. John A. Mackay ('15B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Dr. James I. McCord to the James I. McCord Presidential Chair
Mr. Don McNamara to the Alumni/ae Roll Call
Mrs. Margaret McNamara to the Alumni/ae Roll Call
The Reverend Richard H. Miller ('55B) to the Annual Fund
Ms. Clarissa Duff Myers to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Harlan H. Naylor ('42B) to the Class of 1942 Scholarship Endowment Fund and to the Miller Chapel Restoration Project
Mrs. Jeanette Norquist to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Harry Peters ('38B/'43M) to the Alumni/ae Roll Call
Dr. Henry E. Pressly ('38B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Mr. Cleveland D. Rea to the Miller Chapel Restoration Project
The Reverend Richard C. Redfield ('46B) to the Alumni/ae Roll Call
The Reverend Parke Richards ('05B) to the Annual Fund
The Reverend Dr. H. Edwin Rosser ('45B) to the Miller Chapel Restoration Project
Mr. David Robert Sanderson ('69B) to the Miller Chapel Restoration Project
Mr. Joseph Santos Jr. to the Hispanic Theological Initiative
The Reverend Earl F. Schottke ('32B) to the Annual Fund and to the Alumni/ae Roll Call
Ms. Isabel F. Sherrerd to the Annual Fund
The Reverend John S. Shew ('54B) to the Annual Fund
The Reverend Dr. Carlton J. Sieber ('41B) to the Annual Fund
The Reverend Dr. Alvin Duane Smith ('45B/'47M) to the Annual Fund
The Reverend William M. Sparks ('63B) to the Alumni/ae Roll Call
The Reverend Dr. Frederick B. Speakman ('45B) to the Miller Chapel Restoration Project
The Reverend Dr. J. Ross Stevenson to the Annual Fund
The Reverend John M. Stuart ('41B/'46M) to the Miller Chapel Restoration Project
Mrs. Dorislee Sundloff to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Dr. Daniel C. Thomas ('44B) to the Dan C. Thomas Internship Endowment Fund and to the Miller Chapel Restoration Project
The Reverend Jeffrey Richard Thompson ('85B) to the Miller Chapel Restoration Project
Mr. James E. Thomson to the James E. Thomson Permanent Scholarship Endowment Fund
Mrs. Harriet Vacheron to the Scholarship Fund
The Reverend Dr. Ansley G. Van Dyke ('42B/'44M) to the Miller Chapel Restoration Project
The Reverend G. William Vogel Jr. ('51B) to the Miller Chapel Restoration Project
The Reverend Dr. Raymond C. Walker ('10B) to the Annual Fund
Dr. David A. Weadon to the Miller Chapel Restoration Project
Ms. Shirley H. Whitney to the Annual Fund
The Reverend George H. Winn III ('40B) to the Annual Fund
The Reverend Dr. Jack Paul Wise ('58B) to the Miller Chapel Restoration Project

In Honor of

The Reverend Dr. Arthur M. Adams ('34B) to the Dean Arthur M. Adams Scholarship Endowment Fund
Dr. Diogenes Allen to the Alumni/ae Roll Call
Mrs. Margaret Armstrong to the Alumni/ae Roll Call
The Reverend Dr. Richard S. Armstrong ('58B) to the Alumni/ae Roll Call
Mrs. Carol Belles to the Miller Chapel Restoration Project
The Reverend William N. Boak ('57B) to the William N. Boak Scholarship Endowment Fund
Mr. Dean Robert Brown (Class of 2000) to the Annual Fund
The Reverend Dr. David H.W. Burr ('50B) to the Miller Chapel Restoration Project
Dr. Ernest T. Campbell ('48B/'53M) to the Miller Chapel Restoration Project
The Reverend Dr. Fred W. Cassell ('54B) to the Miller Chapel Restoration Project
Mrs. Isabel Hyde Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund
Mr. John R. Donelik to the John R. and Isabel Hyde Donelik Scholarship Endowment Fund
The Reverend Dr. Edward A. Dowey Jr. ('43B) to the Alumni/ae Roll Call
The Reverend Diane Jamison Fitch ('93B) to the Miller Chapel Restoration Project
Ms. Elizabeth Hill Flowers ('99B) to the Miller Chapel Restoration Project
Ms. Dani Forbess to the Miller Chapel Restoration Project
Mr. Douglas Forbess to the Miller Chapel Restoration Project

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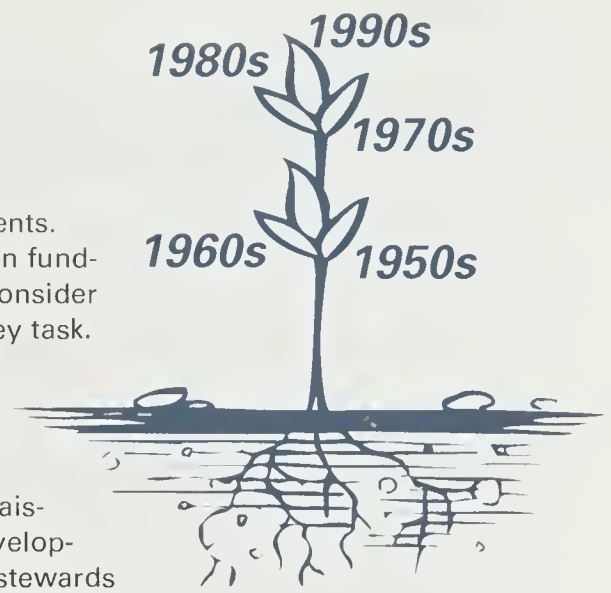
Class Stewards Cultivate Relationships

Since 1978, some alumni/ae have volunteered to help Princeton Seminary maintain lasting relationships with its graduates. Called class stewards, they represent their respective classes — stretching from last year's graduates back to the Class of 1951. They believe giving to the Seminary is more than a financial commitment.

"I take it as an opportunity to communicate with my classmates. I include information that might be of interest to them about myself and the Seminary, and I learn from them what is going on in their lives," says the Rev. J. Raymond Brubaker ('60B), who is in his thirty-second year as pastor of Pennside Presbyterian Church in Reading, Pennsylvania, and his fourth year as steward of the Class of 1960. Brubaker, along with stewards representing graduates from the '50s, '60s, '70s, '80s, and '90s, revisited the campus February 4–5 to attend a workshop sponsored by the Office of Seminary Relations. The workshop provided first-time stewards the opportunity to learn their new responsibilities, while providing veterans like Brubaker a chance to make new acquaintances and to renew old ones.

"The stewardship weekend gets me back on campus," Brubaker says. "It's a break from the parish, but also a chance to relate to other graduates who are involved in similar ventures. It is re-creational in that it allows new relationships to form, and that is what so much of being a class steward is about."

Class stewards are the primary source of contact with former graduates, serving as liaisons between their classmates and the Seminary. Their major financial objective is to raise money for the Seminary's scholarship fund, money that goes directly to current and future PTS students. Class stewards are more than fund-raisers, however, and they consider relationship-building their key task.



First-time class steward for the Class of 1999 Jane Brady says that her reason for taking on the role of steward is two-fold. "Fund-raising is based so much on developing relationships, and class stewards are involved in this as an ongoing, long-term effort. I'd like to stay in touch with folks for fund-raising reasons, of course, but also for personal reasons. When I graduated from PTS, I thought I would stay in touch with so many friends, but that has been harder to do than I thought. Now I have a chance to catch up with people."

Brady, a chaplain at Robert Wood Johnson University Hospital in New Brunswick, New Jersey, has considerable experience in fund-raising. Before entering seminary, she was director of development for the New Jersey Audubon Society. While a student, she also worked with the Seminary phonathon.

Brady's experience taught her that there are many people hard at work to ensure that Princeton Seminary remains a quality institution. "I am learning to value the sacrifices people make to help Princeton continue to be a diverse educational community. That is one thing that is so wonderful about PTS. As a student, I had a very diverse community just sixty-five miles away from my hometown. A lot of the students who help make the community diverse, especially international students, could not attend without scholarship aid provided by the contributions of former students." ▮

The Reverend Dr. Thomas W. Gillespie ('54B) to the Miller Chapel Restoration Project
The Reverend Dr. W. Donald Harris ('34B) to the Miller Chapel Restoration Project
The Reverend Paul R. Heins ('91B/92M) to the Annual Fund
Mrs. Ruth G. Jurji, in thanksgiving for the ministry of, at the Fourth Avenue Presbyterian Church, Brooklyn, New York, to the Miller Chapel Restoration Project
The Reverend Norman S. Kindt ('41B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Renovation of Speer Library
The Reverend Michael E. Livingston ('74B/'91M) to the Miller Chapel Restoration Project
Dr. Donald Macleod ('46G) to the Miller Chapel Restoration Project
The Reverend Dr. Bruce M. Metzger ('38B/'39M) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. and Mrs. Paul W. Meyer to the Miller Chapel Restoration Project
Mr. David Ward Miller ('98B) to the Annual Fund
The Reverend Dr. Hugh M. Miller ('42B) to the Annual Fund
The Reverend Robert W. Millspaugh ('55B) to the Annual Fund
The Reverend Victoria Marie Ney ('99B) to the Annual Fund
The Reverend Dr. Dennis T. Olson to the Miller Chapel Restoration Project
Princeton Theological Seminary — "a great institution" to the Miller Chapel Restoration Project
Princeton Theological Seminary Class of 1927 to the Annual Fund
Princeton Theological Seminary Class of 1950 to the Miller Chapel Restoration Project
Princeton Theological Seminary Class of 1999 to the Miller Chapel Organ Fund
Princeton Theological Seminary Department of Seminary Relations to the Miller Chapel Restoration Project
Mr. and Mrs. Raymond H. Snyder to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Mrs. Zoe L. Speakman to the Miller Chapel Restoration Project
The Reverend Dr. George Gray Toole ('63B/'67M/'82P) to the Annual Fund
The Reverend Richard F. Underdahl-Peirce ('69B) to the Scholarship Fund
The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund

In Appreciation of

Dr. Diogenes Allen to the Alumni/ae Roll Call and to the Class of 1970 Scholarship Endowment Fund

(continued on next page)

In Memoriam

Blessed are the dead who die in the Lord, says the Spirit. They rest from their labors, and their works follow them.
Revelation 14:13

1930: Henry G. Welbon, December 11, 1999, Tucson, AZ

1938: Willem De Wet Strauss, September 18, 1999, Verwoerdburg, South Africa

1948: Harry H. Maue, September 8, 1999, Easton, PA

1955: Edward L. Bland, May 2, 1999, Newberry, SC

1961: George L. Dunlap, December 7, 1999, Moorestown, IN

1963: William E. Foden, January 18, 2000, Vineland, NJ

Dr. Emile Cailliet to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. Ellen T. Charry to the Alumni/ae Roll Call
Covenant Presbyterian Church, Trenton, New Jersey, to the Annual Fund
The Reverend Eugene P. Degitz ('60B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Dr. Edward A. Dowey Jr. ('43B) to the Alumni/ae Roll Call
The Reverend Dr. William R. Forbes ('72B) to the Annual Fund
Dr. Freda Ann Gardner to the Alumni/ae Roll Call
Mrs. Barbara A. Gillespie to the Miller Chapel Restoration Project
The Reverend Dr. Thomas W. Gillespie ('54B) to the Annual Fund, to the Alumni/ae Roll Call, and to the Miller Chapel Restoration Project
The Reverend Dr. Thomas W. Gillespie Family to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Ms. Nancy Oliver Gray to the Annual Fund
The Reverend Judith Hartung Hockenberry ('86B) to the Miller Chapel Restoration Project
The Reverend Kenneth J. Hockenberry ('84B) to the Miller Chapel Restoration Project
Dr. Deborah van Deusen Hunsinger to the Alumni/ae Roll Call
Mr. David Hugh Jones, "his music in and from Miller is alive," to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. Edward J. Jurji ('42B), in thanksgiving for the ministry of, at the Fourth Avenue Presbyterian Church, Brooklyn, New York, to the Miller Chapel Restoration Project
Mrs. Ruth G. Jurji, in thanksgiving for the ministry of, at the Fourth Avenue Presbyterian Church, Brooklyn, New York, to the Miller Chapel Restoration Project
The Reverend Dr. James F. Kay to the Miller Chapel Restoration Project
The Reverend Frederick L. Keefe Sr. ('53B) to the Annual Fund
Dr. Howard Tillman Kuist to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
The Reverend Dr. John A. Mackay ('15B) to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
Dr. Bruce L. McCormack ('89D) to the Miller Chapel Restoration Project
The Reverend Kennedy M. McGowan ('89B) to the Annual Fund
Dr. Bruce M. Metzger ('38B/'39M) to the Alumni/ae Roll Call
The Reverend Dr. Hugh M. Miller ('42B) to the Annual Fund
Dr. Robert W. Morrison ('69B) to the Annual Fund
The Reverend Dr. Robert Boyd Munger ('36B) to the Alumni/ae Roll Call
The Reverend Dr. J. Randall Nichols ('67B/'70D), the ministry of, to the Alumni/ae Roll Call
Princeton Theological Seminary Choir, in celebration of the, to the Miller Chapel Restoration Project
Princeton Theological Seminary's Doctor of Ministry Program to the Alumni/ae Roll Call
Princeton Theological Seminary Faculty to the Annual Fund
The Reverend Dr. Katharine Doob Sakenfeld to the Alumni/ae Roll Call
The Reverend Dr. Hugh Smith III ('68B/'92P) to the Annual Fund
Professor Leonora Tubbs Tisdale ('92D) to the Alumni/ae Roll Call
The Reverend Dr. David B. Watermulder ('45B/'48M) to the Annual Fund
Mr. Ralph M. Wyman to the Annual Fund

In Appreciation of Miller Chapel to the Miller Chapel Restoration Project

"Superb training and resources of PTS" to the Miller Chapel Restoration Project
"My three years at PTS" to the Miller Chapel Restoration Project
Students in Classes 1956–1961 and 1963–1964 "They touched me in diverse and heartfelt ways" to the Alumni/ae Roll Call and to the Miller Chapel Restoration Project
"The privilege of studying at PTS" to the Alumni/ae Roll Call
"An excellent education for the church and for life" to the Alumni/ae Roll Call
Princeton Theological Seminary for "the education" to prepare for God's call, to the Alumni/ae Roll Call

Humor and Heroism in Kosovo's Internet Cafe

We sat side by side, each frustrated in front of a lifeless computer monitor during the fourth power failure in ten minutes at the Internet Cafe in Pristina, Kosovo, and, symptomatic of our virtual-Manichean age, only then resorted to talking. His first tinny words rang American. We introduced ourselves, and soon our discussion ranged from American politics to our different experiences of interminable train rides through India. Then, speaking of our relief work in Kosovo, he said, "What a joke that people think we're heroes for doing this. I mean, we're exactly where we want to be, doing exactly what we want to do."

We laughed as the remaining leaves of my laurel crown shriveled and fell to the ground, the final haze between reality and my heroic self-perception dissolved.

But you have to admit that there was a heroic aura to what my compatriot and I were doing. Most people were spectators of newspaper and television images that showed Kosovar refugees trudging on foot or riding tractors away from their smoldering homes and into tent camps. Most were left feeling helpless, with the best alternatives either to click to "Wheel of Fortune" or to send a small donation to help (ease the guilt). Most Americans felt distant while their only tangible involvement was that bombs paid for by their tax dollars rained down on Kosovo and Serbia.

We were there, ground zero, CNN live. Apache helicopters at the airport, tanks on the corners; breadlines during the day, machine guns shooting at night. To desperate people I gave food, clothes, and beds.

So far, so good. But somewhere in the frenzy my subconscious had constructed this little syllogism: a) helping refugees is of higher value than most human pursuits; b) I am helping refugees; therefore, c) I am more hero-like than people spending their time in ways less worthy of the Nobel peace prize. True, true, embarrassingly false.

My fellow expat in the Internet Cafe nailed it in his off-handed analysis: it was funny that some people thought us, in even some tiny way, heroic. However, his analysis was incomplete. In addition to being exactly where I wanted to be and doing exactly what I wanted to do, I was also where I believed God wanted me to be, or at least in a neighborhood to which Jesus might have led me after saying, "Follow me." There is nothing heroic about following God's desires that have also become your own, because there — even if it is a place of turbulent violence — one finds meaning, joy, and peace.

The martyr sings praises to God even as the flames lick at her feet, smoke trying to choke her song.

After my awakening, I spent time deconstructing the heroic and in fashionable style built little in its place. Except that now maybe my heroes are those who live light years from where they want to be, are separated by an agonizing distance from their friends and family who remain alive, and are doing nothing like what they want to do. One definition of hero reads, "One admired for great achievements and noble qualities." My new version is, "One admired and mourned, who never had the chance to chase dreams, who achieved next to nothing, and whose noble qualities were wrung daily in the hands of dislocation and despair."

With this definition, the world's twelve million nameless refugees (each with a name) should be the key-to-the-city recipients, the Super Bowl champs, the honorific title bestowees. Scratch Michael Jordan, Julia Roberts, Karl Barth, Bill Gates, and everyone else on the who's who lists. Gandhi, Mother Theresa, and Martin Luther King Jr. would make it onto my list of heroes only to stave off public outcry at their omission, since they were people who materialized dreams and achieved much. Also, scratch self-discipline, bravery, and creative genius as heroic qualities. My revised definition holds the following much higher: generosity flowering in poverty, humility born out of humiliation, and dignity shining through disappointment.

If all went well, the man I talked with in the Internet Cafe in Pristina finished training paramedics in Mitrovica and is currently backpacking his way through Iran ("...because, I mean, it's the perfect place to go now; it's just ripe, isn't it?"). And when the power wasn't down I was emailing Princeton Seminary about the job of associate editor for the Office of Communications/Publications, which I'm now doing. So we're both far from where we met, but still doing what we want to do and living in the places where we want to live. Meanwhile millions aren't and millions don't. They need us, but responding to their need is hardly heroic. ▮



photo: Chrissie Knight

Kent Annan worked for six months in Albania and Kosovo after graduating from PTS in 1999. He is now the associate editor/writer for the Seminary's Office of Communications/Publications.



Hard work and generous donations have enabled the renovation of Miller Chapel and the construction of Scheide Hall, both to be completed in the fall.

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